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THE JOURNAL
OF THE MOSCOW
PATRIARCHATE



His Holiness Patriarch PIMEN and Metropolitan ELIAS of Tripoli [Antiochene Orthodox Church] during a service at the Holy Trinity [St. Pimen's] Church in Moscow, September 9, 1975

See p. 12

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Journal is published monthly in Russian and English

Editorial and Subscription Offices:
 No. 624, Moscow G-435, USSR
 Phone 246-98-48

Editor-in-Chief: Archbishop PITIRIM of Volokolamsk,
 Head of the Publishing Department
 of the Moscow Patriarchate

Appeal from Participants in the Conference of Heads and Representatives of Churches and Religious Associations in the Soviet Union to Believers Throughout the World—Friends of the World Congress of Peace Forces Held in Moscow in 1973

Dear friends, brothers and sisters,

We the heads and representatives of Churches and religious associations in the Soviet Union have met in the Trinity-St. Sergiy Lavra in Zagorsk, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia, to examine the urgent tasks before us to consolidate the cooperation of men of different faiths in their service to peace throughout the world.

The conference has decided to arrange a meeting of friends of the World Congress of Peace Forces in Moscow—representatives of Churches and religious associations all over the world—to examine the present tasks of their peace service. The suggestion arose as a result of wishes expressed by many religious figures—participants in the World Congress of Peace Forces—during and after their meeting on October 29, 1973, in the days of the Congress, in the Trinity-St. Sergiy Lavra, where they gathered to discuss the contribution made by world religions to consolidate international security and cooperation, to secure national independence of peoples and to strengthen peace. This suggestion proceeds from the fact that exceptionally great authority was won by the Moscow Congress in world public opinion. Indeed, the ideas of the Congress have inspired and inspire a large number of defenders of peace throughout the world to activize their efforts to promote a lasting peace on earth and general disarmament, to discontinue the production of weapons of mass destruction, and to prohibit the development of new weapons which may expose to danger the very conditions of life on our planet. These ideas have also contributed greatly to a successful conclusion of the Conference on Security and Cooperation in Europe, and, to our mind, they will contribute to the realization of the decisions of this conference. To a large measure they have mobilized public opi-

nion in favour of accelerating the process of international détente and in favour of establishing an effective cooperation of states with different social, political and economic systems.

Taking into consideration the further steps to consolidate peace and contribute to international détente—to which Churches and religious associations with their hundreds of millions of faithful can contribute in large measure—the participants in the conference have decided:

(1) To appeal to representatives of Churches and religious associations all over the world to organize an International Conference of Friends of the Moscow Congress—followers of different religions—to discuss the present tasks of their peace service.

(2) To form a preparatory committee of representatives of Churches and religious associations in the USSR for the preparation of the International Conference of Friends of the World Congress of Peace Forces in Moscow under the chairmanship of His Eminence Metropolitan Yuvenaliy of Tula and Belgorod, Head of the Department of External Church Relations of the Moscow Patriarchate, and with the following membership:

1. Mufti Ziyautdinkhan Ibn Ishan Babkhan, Chairman of the Muslim Board of Central Asia and Kazakhstan;

2. His Grace Bishop Arsen Berberian, Head of the Inter-Church Relations Department of the Armenian Apostolic Church;

3. Dr. Aleksei S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate;

4. The Rev. Aleksei M. Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists;

5. Prof. Dr. S. D. Dylykov, Vice-President of the World Fellowship of Buddhists;

6. His Grace Msgr. Valerians Zdzislawski, Titular Bishop of Tabacicara, Auxiliary Bishop of the Archdiocese of

y of the Apostolic Administrator of Archdiocese of Riga and the Diocese of Liepaja;

. His Eminence Metropolitan Iliya Sukhumi and Abkhazia, Georgian Orthodox Church;

. His Excellency Dr. Janis Matulis, Archbishop of the Evangelical Lutheran Church in Latvian SSR.

. Rabbi Yakov L. Fishman, Moscow Choral Synagogue;

0. Father Georgiy Ustinov, Secretary to His Grace Archbishop Nikodim of Moscow and All Russia of the Old Believers.

3) To define the broadened meeting of the Preparatory Committee in which representatives of Churches and religious associations from different parts of

the world will be invited to take part, as a stage of preparation for the International Conference of Friends of the Moscow Congress. To hold the broadened meeting of the Preparatory Committee in spring 1976 and to discuss the time of the future conference, its agenda and other measures connected with its preparation.

The participants in the Conference in the Trinity-St. Sergiy Lavra appeal to the friends of the World Congress of Peace Forces in Moscow—representatives of Churches and religious associations all over the world—to support the idea of the convocation of the International Conference of Friends of the Moscow Congress—followers of different religions—and to render every possible assistance for its realization.

+ PIMEN, Patriarch of Moscow and All Russia

orsk, Trinity-St. Sergiy Lavra,
ember 29, 1975

+ PAVEL, Archbishop of Novozybkov, Moscow and All Russia

Father GEORGIY USTINOV, of the Old Believers, Secretary to Archbishop Nikodim of Moscow and All Russia of the Old Believers

+ KOMITAS, Archbishop, Diocesan Head of the Ararat Diocese of the Armenian Apostolic Church

G. I. DERYUGIN, Chairman of the Moscow Transfiguration Community of Priestless Old Believers of the Pomorye Communion

L. S. MIKHAILOV, Chairman of the Riga Grebenschikovskaya Community of Old Believers, Editor of the Old Believers Church Calendar

I. I. EGOROV, Chairman of the Supreme Old Believers Council in the Lithuanian SSR

Y. L. FISHMAN, Chief Rabbi of the Moscow Choral Synagogue

+ ILIYA, Metropolitan of Sukhumi and Abkhazia, Georgian Orthodox Church

M. Y. ZHIDKOV, Vice-Chairman of the All-Union Council of Evangelical Christian Baptists

The Rev. A. K. KUUM, member of the Board of the Methodist Church in the Estonian SSR

The Rev. H. G. OENGO, Superintendent of the Methodist Church in the Estonian SSR

ZHAMBAL DORZHI GAMBOYEV, Bandido Hambo Lama, Chairman of the Central Board of Buddhists in the USSR, member of the Asian Buddhist Peace Committee

Prof. Dr. S. D. DYLYKOV, Vice-President of the World Fellowship of Buddhists, member of the Asian Buddhist Peace Committee

BUL-BUL UMODOVICH MAMIYEV, Ghazi, assistant to Sheikh-ul Islam; Muslim Board of Transcaucasia

P. N. KHVALKOVSKY, Assistant Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion

M. I. CHUVANOV, President of the Moscow Transfiguration Community of Old Believers

Archbishop TOOMING, Head of the Evangelical Lutheran Church in Estonia

A. P. LEEPIN, General Secretary of the Consistory of the Evangelical Lutheran Church in Estonia

+ JULIAN VAIVODS, Bishop, Apostolic Administrator of the Riga Archdiocese and the Liepaja Diocese

HADJI ISMAIL HADJI CHADIROVICH AKHMEDOV, Mufti, Vice-Chairman of the Muslim Board of Transcaucasia

AKHMEDZIAN MUSTAFIN, Acting Mufti and President of the Muslim Board for the European USSR and Siberia, Imam-Khatyb of the Mosque in Moscow

YUSSUPKHAN SHAKIROV, Vice-Chairman of the Muslim Board for Central Asia and Kazakhstan

Archbishop Dr. JANIS MATULIS, Evangelical Lutheran Church in Latvia

The Rev. VOLDEMAR K. PLAMISIS, Counsellor of the Consistory of the Evangelical Lutheran Church in Latvia

Message to His Excellency Dr. Urho K. Kekkonen, President of the Republic of Finland

Your Excellency, dear Mr. President, today we have been highly honoured by receiving through Archbishop Martti Simojoki of the Evangelical Lutheran Church of Finland one of the highest awards of the Republic of Finland—the Grand Cross of the Order of the White Rose, for which we express our sincere gratitude.

We shall never forget the friendly reception accorded our delegation by the Churches, the Finnish people and personally by you, Mr. President, during our visit to Finland in May 1974.

We are pleased to note that your outstanding peacemaking efforts as head of the state, which was the venue for the Conference on Security and Cooperation in Europe, has been highly appreciated by the international peace forces as expressed by the Joliot-Curie Gold Medal awarded to you by the World Peace Council.

We highly appreciate your personal efforts to stage this historical forum which has lent a new spirit to relations among European states and has given them new hope for durable peace and cooperation.

We hope that the relations between the Russian Orthodox Church and the Christian Churches of Finland will continue to develop favourably and promote not only further rapprochement between the Christians of our two countries but mutual strengthening of good neighbourly relations between friendly states.

On September 3, your seventy-first birthday, we shall pray the Lord grant you and your family good health and many years of life.

May the Most Merciful Lord bless you!

With brotherly love in Christ and sincere respect,

+ **PIMEN, Patriarch of Moscow and All Russia**

Moscow, August 26, 1975

Conference of the Heads and Representatives of the Churches and Religious Associations in the Soviet Union at the Trinity-St. Sergiy Lavra

On August 8, 1975, the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, sent a message to the heads of the Churches and religious associations in the Soviet Union in which he proposed a gathering this September at the Trinity-St. Sergiy Lavra in Zagorsk, to discuss the urgent tasks of the joint service for peace of the followers of different religions.

In accordance with the invitation issued by His Holiness Patriarch Pimen, on September 29, 1975, a Conference of the heads and representatives of the following Churches and religious associations in the Soviet Union met in the Assembly Hall of the Moscow Theological Academy at the Trinity-St. Sergiy Lavra: the Armenian Apostolic Church, the All-Union Council of Evangelical Christian Baptists, the Supreme Old Believers Council in the Lithuanian SSR, the Georgian Orthodox Church, the

Muslim Board for the European USSR, Siberia, the Muslim Board for Transcaucasia, the Muslim Board for Central Asia and Kazakhstan, the Evangelical Lutheran Church in the Latvian SSR, the Evangelical Lutheran Church in the Estonian SSR, the Methodist Church in the Estonian SSR, the Moscow Patriarchate, the Moscow Jewish Religious Community, the Moscow Transfiguration Community of Christian Old Believers of the Pomor'ye Communion, the Moscow Transfiguration Community of Old Believers, the Riga Grechshchikovskaya Community of Old Believers, the Roman Catholic Church in the Latvian SSR, the Old Believers Archbishopric of Moscow and All Russia, the Old Believers and Orthodox Christians of the Archbishopric of Novgorod, Novgorod, Moscow and All Russia, and the Central Board of Buddhists in the USSR.

The conference reviewed the tasks involved in stepping up the peacemaking of the Churches.

and religious associations in the Soviet Union and strengthening cooperation among followers of different religions throughout the entire world in the service of peace. The participants in the Conference viewed these tasks against the background of the profound influence that the World Congress of Peace Forces that met in Moscow in October, 1973, had on the process of reducing international tension—a process that was reflected, in particular, in the success of the Conference on Security and Cooperation in Europe that concluded in Helsinki in August, 1975.

His Holiness Patriarch Pimen, in his speech at the Conference in Zagorsk, broached the idea of convening the International Conference of the Representatives of Churches and Religious Associations—Friends of the Moscow Congress—to discuss current tasks in the service of peace.

Representatives of all the Churches and religious associations participating in the Zagorsk Conference took part in the discussion of His Holiness Patriarch Pimen's proposal. The speakers gave wholehearted support to the initiative of the Russian Orthodox Church as advanced by His Holiness Patriarch Pimen. It was decided to address an appeal to believers throughout the world to support the idea of the International Conference of the Friends of the Moscow Congress, followers of various religions. It was decided to set up a Preparatory Committee of representatives of the Churches and religious associations in the USSR under the chairmanship of Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate. It was decided that, in the process of preparing for the International Conference of the Friends of the Moscow Congress, an expanded session of the Preparatory Committee, with representatives of foreign Churches and religious associations that are invited in attendance, should be held at the time at which the future Conference will be held, to plan the agenda and to take further action connected with its preparation. His Holiness Patriarch Pimen offered for consideration of those present the Draft Appeal of the Participants in the Conference of the Heads and Representatives of the Churches and Religious Associations in the Soviet Union to believers throughout the world, adopted at the World Congress of Peace Forces that met in Moscow in 1973. The draft was approved unanimously and signed by the heads and representatives of the Churches and religious associations participating in the Za-

gorsk Conference. The text of the appeal has been published above.

His Holiness Patriarch Pimen gave a dinner in his Lavra Chambers in honour of the participants in the Conference; also present were Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, Patriarchal Exarch to Western Europe; Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, and Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations. Representatives of the Lavra clergy and of the Moscow Theological Academy, led by the rector, Archbishop Vladimir of Dmitrov, also attended.

Among the guests was P. V. Makartsev, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

His Holiness Patriarch Pimen addressed words of welcome to those present, congratulating the participants in the Conference on the successful conclusion of their meeting.

On the same day, the Preparatory Committee held its first meeting under the chairmanship of Metropolitan Yuvenaliy of Tula and Belev. A. S. Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate, was elected Secretary of the Preparatory Committee. The Preparatory Committee reviewed a number of organizational questions and discussed the tasks involved in informing large circles of the religious public throughout the world of the decisions of the Zagorsk Conference.

Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Preparatory Committee for the International Conference of the Friends of the World Congress of Peace Forces in Moscow—followers of different religions—gave a press conference at the Moscow Patriarchate's Department of External Church Relations on October 1, along with the following representatives of Churches and religious associations in the Soviet Union: Archbishop Komitas, Diocesan Head of the Ararat Diocese of the Armenian Apostolic Church; Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church in the Latvian SSR; Aleksei M. Bychkov, General Secretary of the All-Union Council of Evangelical Christian Baptists; Yusupkhan Shakirov, Vice-Chairman of the Muslim Board of Central Asia and Kazakhstan; Mikhail E. Tandeynik, head of the executive council of the Moscow Choral Synagogue.

Soviet and foreign correspondents, as well as representatives of religious publications in the USSR, attended the press conference.

In an introductory address, Metropolitan Yuvenaliy spoke about the Conference of the Heads and Representatives of the Churches and Religious Associations in the Soviet Union which was held in the Trinity-

St. Sergiy Lavra on September 29 and decision to convoke an international conference of friends of the Moscow Congress, follow-up of different religions, and corresponding organizational arrangements.

Later the press conference participants answered numerous questions put by correspondents.

TELEGRAM FROM THE PRESIDENT OF THE PEOPLE'S REPUBLIC OF MOZAMBIQUE

To His Beatitude Patriarch of Moscow and All Russia

On behalf of the people of Mozambique and the Government of the People's Republic of Mozambique I thank Your Beatitude for your brotherly message of greetings and express my wish for common efforts of all people of goodwill to strengthen freedom, independence, justice and peace.

With profound respect,

SAMORA MOISES MACHEL,
FRELIMO President, President of the
People's Republic of Mozambique

Lourenço Marques,
August 18, 1975

Bishop Julian Vaivods' Birthday

**To The Right Reverend
JULIAN VAIVODS,
Bishop of Great Macriana, Apostolic
Administrator of the Riga Diocese**

Your Grace, on the occasion of your eightieth birthday, accept our sincere congratulations and prayerful wishes for your health, and may the Lord's unfailingly great mercies be with you in your episcopal service to the Holy Church and the people of God.

With sincere love in Christ,

**+ PIMEN, Patriarch
of Moscow and All Russia**

August 15, 1975

Telegrams of salutation were sent to Bishop Vaivods by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, and by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations:

Your Grace, I cordially congratulate you on your attainment to biblical age; I wish you good health and God's abundant aid in your labours for the Holy Church and the Motherland.

With respect and Christian love,

+ Metropolitan NIKODIM

Your Grace, accept fraternal and cordial congratulations on the day of your eightieth birthday and sincere wishes for health and God's blessing upon your episcopal labours.

With much love in the Lord,

+ Metropolitan YUVENALIY

On the occasion of his birthday, Bishop Julian Vaivods was awarded the Order of St. Vladimir, First Class, by His Holiness Patriarch Pimen. In a telegram to His Holiness, Bishop Julian Vaivods expressed his gratitude for this high honour:

To His Holiness Patriarch Pimen

I offer my profound gratitude to Your Holiness for awarding me the Order of St. Vladimir, First Class, on the occasion of my 80th birthday. I pray to the Lord that He fortify your energies for further service to the Church of God and our ardently beloved country.

With unfailing love and respect,

+ Bishop JULIAN VAIVODS

August 19, 1975

The Primate of the Japanese Orthodox Church on a Visit to the Soviet Union

His Eminence Theodosius, Archbishop of Kyoto, Metropolitan of All Japan, the Primate of the Autonomous Orthodox Church of Japan, was in the Soviet Union from August 4 to 21, 1955, at the invitation of the Russian Orthodox Church.

On August 4, the highly esteemed guest was met at the Sheremetyevo Airport by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, Bishop German of Vilna and Lithuania and Bishop Irinei of Ufa and Sterlitamak. Metropolitan Theodosius was accompanied by Archpriest Savva Onami, Archpriest Justin Yamachi and Father Roman Okawa.

On August 5, the Feast of the Pochayev Icon of the Mother of God, His Holiness Patriarch Pimen of Moscow and All Russia concelebrated the Divine Liturgy with His Eminence Metropolitan Theodosius in the Moscow Church of Sts. Peter and Paul in Lefortovo. After the divine service, His Holiness Patriarch Pimen and Metropolitan Theodosius exchanged addresses. On the same day, Metropolitan Theodosius visited the Department of External Church Relations, where he was received by Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations. The clergymen from Japan as well as Bishop Khrisostom and Bishop German were present during the talk.

On August 6, Metropolitan Theodosius paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia. His Holiness Patriarch Pimen and Metropolitan Theodosius discussed church problems. Metropolitan Serafim of Krut'kiy and Kolomna, Metropolitan Yuvenaliy of Tula and Belev, Bishop Khrisostom of Kursk and Belgorod and Bishop German of Vilna and Lithuania were present during the talk.

From August 7 to 10, His Eminence Metropolitan Theodosius spent in Smolensk. On August 10, the Feast of the Smolensk (Odigitriy) Icon of the Mother of God, His Eminence Metropolitan Theodosius, together with Bishop Feodosiy of Smolensk and Vyazma and Bishop German of Vilna and Lithuania, concelebrated the Divine Liturgy and, on the eve, conducted the All-Night Vigil. Bishop Feodosiy delivered an address of welcome to the Primate of the Japanese Orthodox Church. After the divine service Metropolitan Theodosius spoke in reply to the hierarchs and the faithful of Smolensk.

His Eminence underlined that the Smolensk region is the birthplace of St. Nikolai Ka-

satkin, Apostle of Japan. Afterwards Metropolitan Theodosius visited the second Smolensk Church of the Saviour as well as churches in Demidov and Fedyukino Village. His Eminence the Metropolitan together with Japanese clergymen also visited the homes of local priests. Bishop Feodosiy gave receptions in honour of the esteemed guest, and on the Feast of the Smolensk Icon of the Mother of God invited Metropolitan Theodosius to a repast with the city clergy. Metropolitan Theodosius and those accompanying him paid a visit to F. D. Navozov, representative of the USSR Council for Religious Affairs in Smolensk Region.

August 11-19, Metropolitan Theodosius and his party spent in Sochi. On the Feast of the Transfiguration of our Lord Metropolitan Theodosius celebrated Divine Liturgy with the blessing of the fruits and, on the eve, conducted the All-Night Vigil, together with Archbishop Aleksiy of Krasnodar and the Kuban and Bishop German of Vilna and Lithuania in the Sochi Church of St. Michael the Archangel. Archbishop Aleksiy gave two receptions in honour of the Japanese guests. Among those present at the reception were N. P. Nikitin, Deputy Head of the Department of External Relations of the Sochi City Council and L. V. Shcherbakov, Deputy Head of the International Department of the USSR Council for Religious Affairs.

The Japanese guests accompanied by Archbishop Aleksiy visited Novy Afon, Gagra, Pitunda, as well as Ritsa Lake, and then returned to Moscow.

On August 21, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, gave a farewell reception on behalf of His Holiness the Patriarch. The reception was attended by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Khrisostom of Kursk and Belgorod; Bishop German of Vilna and Lithuania; I. I. Mikheyev and N. A. Filippov, staff members of the USSR Council for Religious Affairs; clergymen from Moscow churches; representatives of various departments of the Moscow Patriarchate and the press. Metropolitan Yuvenaliy and Metropolitan Theodosius exchanged speeches. The Primate of the Japanese Orthodox Church expressed deep satisfaction with his stay in the Soviet Union.

On the same day the guests left for Tokyo.

Guests from Argentina

Dr. Alfredo E. Tomacelli, General Director of the Department of Cults under the Argentinian Ministry for Foreign Affairs and Dr. Roberto R. Bravo, Director of the Department of Non-Catholic Confessions of Argentina, were in the Soviet Union from August 20 to September 2, 1975.

They visited Moscow, Leningrad, Kiev, Kharkov and Zagorsk and got acquainted with the religious and cultural life of the Soviet Union.

Dr. Alfredo E. Tomacelli and Dr. Roberto

R. Bravo were received by His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations. They were both awarded the Order of St. Vladimir, Second Class.

The guests from Argentina called at the Council for Religious Affairs of the USSR Council of Ministers.

Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, held a reception in honour of the distinguished guests.

Delegation of the Evangelical Lutheran Church of Finland on a Visit to the Soviet Union

A delegation of the Evangelical Lutheran Church of Finland headed by Dr. Martti Simojoki, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland, visited the Soviet Union from August 26 to September 4 at the invitation of the Russian Orthodox Church. The delegation included: Dr. Aimo T. Nikolainen, Bishop of Helsinki; Dr. Paavo Kortekangas, Bishop of Kuopio; Dr. Kauko Pirinen, professor at the State University in Helsinki; Dr. Frederic Cleve, professor at the Theological Faculty of the Abo Academy; the Rev. Magister Risto Cantell, assistant at the Theological Faculty of the State University in Helsinki; Licentiate Jouko Martikainen, secretary to the archbishop, and Magister Antti Saarlo, special expert of the delegation.

The delegation visited Moscow, Odessa, Kiev, Zagorsk, Petrozavodsk and Leningrad and got acquainted with the religious and cultural life of these cities. The members of the delegation attended divine services at the Russian Orthodox churches.

The delegation of the Evangelical Lutheran Church of Finland had brotherly meetings and talks with his Holiness Patriarch Pimen and members of the Holy Synod. The atmosphere during these meetings was exceptionally warm and hearty.

On behalf of the President Dr. Urho Kekkonen of Finland, Archbishop Martti Simojoki presented the highest award of Finland, the Grand Cross of the Order of the White Rose, to His Holiness Patriarch Pimen, who expressed his heartfelt gratitude for this high award.

The delegation visited the Council for Religious Affairs of the USSR Council of Ministers, where it was received by P. V. Markartsev, the deputy chairman, and by I. I. Mikhayev, the head of the International Department.

On September 1 His Holiness Patriarch Pimen of Moscow and All Russia gave a farewell reception in honour of the delegation from the Evangelical Lutheran Church of Finland which was attended by Mr. Jyrki Aimonen,

the Chargé d'Affaires of Finland in the USSR. His Holiness the Patriarch awarded Bishop Dr. Aimo T. Nikolainen and Bishop Dr. Paavo Kortekangas the Order of St. Vladimir, Second Class, and the Rev. Magister Risto Cantell and Licentiate Jouko Martikainen, Order of St. Vladimir, Third Class.

On the same day Mr. Jyrki Aimonen, Chargé d'Affaires a. i. of Finland, held a reception on the occasion of the delegation's stay in the Soviet Union.

CHRONICLE

On July 14, 1975, the Ambassador of France to the Soviet Union, Mr. Jacques Vimont, held a reception on the occasion of the national holiday Bastille Day. Among those invited to the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and P. A. Kutepov, a staff member of the DECR.

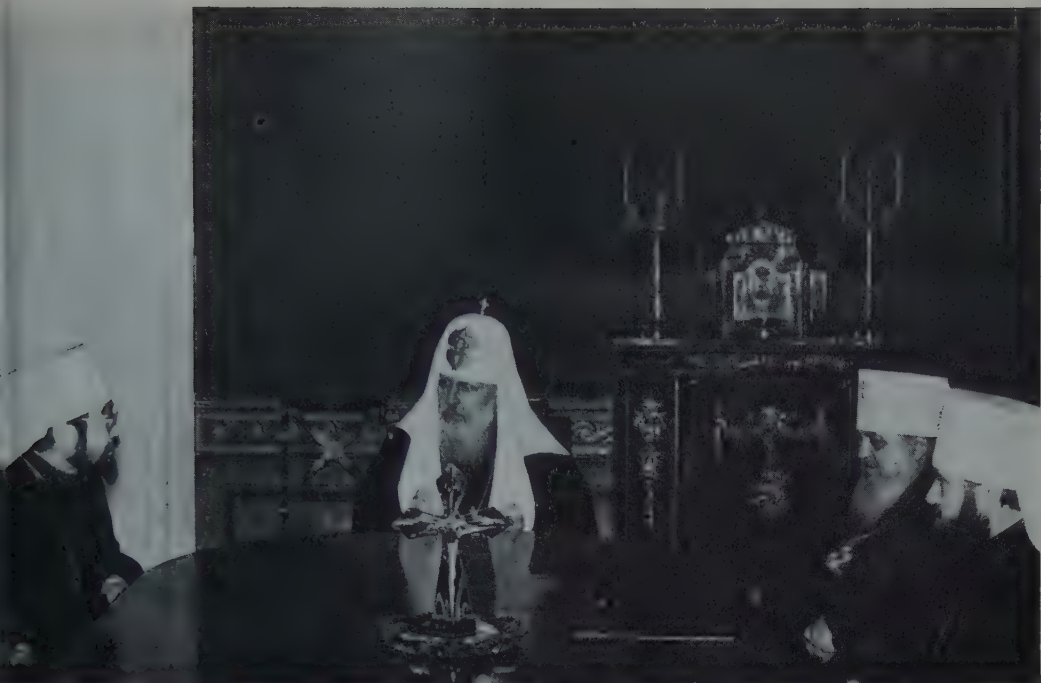
From July 19 to 27, 1975, Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, was in the FRG where he participated in the Ecumenical Symposium on "H Union and Marriage", as well as in the celebrations for the 1650th anniversary of the First Ecumenical Council in Nicea.

On August 4, 1975, Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations, received a group of pilgrims from Italy: Msgr. Pietro Rossano, Secretary of the Secretariat for the Non-Christians; Father Enrico Bassi, professor at the University of Florence; journalist Mario Gozzini with Mrs. Gozzini, writer Luigi Montesanto who were in the Soviet Union at the invitation of the Italy-USSR Friendship Society.

On August 12, 1975, Ambassador Ulrich Schmied of the Federal Republic of Germany held a reception on the occasion of the 5th anniversary of the signing of the treaty between the USSR and the FRG in Moscow.

Among those present at the reception were Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archpriest Nikolai Gundyaev, Deputy Head of the Department of External Church Relations, and P. A. Kutepov, a staff member of the DECR.

On August 31, 1975, the Divine Liturgy of



His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, at an audience with His Holiness Patriarch Pimen at the Moscow Patriarchate, August 6, 1975. Right: Metropolitan Serafim of Krutitsy and Kolomna and Metropolitan Yuveneriy of Tula and Belev

His Eminence Theodosius, Metropolitan of Japan; Bishop German of Vilna and Lithuania, Bishop Feodosiy of Smolensk and Vyazma and the Japanese Orthodox Church clergy in the Smolensk Dormition Cathedral, August 10, 1975.

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Delegation of the Evangelical Lutheran Church of Finland led by Archbishop Dr. Martti Simojoki at an audience with His Holiness Patriarch Pimen at the Moscow Patriarchate August 26, 1975

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Archbishop Dr. Martti Simojoki, Head of the Evangelical Lutheran Church of Finland, and His Holiness Patriarch Pimen at the Moscow Patriarchate

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Services Conducted by His Holiness Patriarch PIMEN

AUGUST

On August 13 (July 31), the eve of the Commemoration of the Procession with the Holy Tree, His Holiness Patriarch Pimen attended All-Night Vigil and on August 17 (4), the 8th Sunday after Pentecost, he attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of Sts. Sergiy and Nikon of Radonezh in the Odessa patriarchal residence.

On August 19 (6), the Feast of the Transfiguration, His Holiness Patriarch Pimen celebrated Divine Liturgy and solemnized the consecration of Archimandrite Panteleimon Mitryukovsky as Bishop of Kazan and Mari (see p. 20).

On August 26 (13), Feast of St. Tikhon the Bishop of Voronezh, His Holiness Patriarch Pimen attended the Panikhida held at the tomb of His Holiness Patriarch Tikhon († April 7, 1925) in the Smaller Cathedral of the Donskaya Icon of the Mother of God in the Donskoi Monastery, Moscow.

On August 28 (15), the Dormition of the Mother of God. On the eve, at 4 p. m., His Holiness Patriarch Pimen assisted by Archbishop Vladimir of Mitrov and the brethren of the Trinity-St. Sergiy Lavra conducted Vespers with the reading of the Akathistos to the Dormition of the Mother of God and

assisted by Metropolitan Aleksiy of Tallinn and Estonia in the Chapel of St. Vladimir in St. Aleksandr Nevsky Cathedral in Tallinn, was attended by the members of the church choir of the Orthodox Parish of Lappeenranta, Finland. The singers from Finland joined the cathedral choir.

After the Liturgy, Metropolitan Aleksiy addressed the guests from the Finnish Autonomous Orthodox Church, citizens of a friendly neighbouring country, with greetings and noted that the existing relations between the two Churches served to bring the peoples of Finland and the Soviet Union closer together, to promote mutual understanding and the lofty aims of universal peace, justice and security. The choir of St. Aleksandr Nevsky Cathedral sang "Many Years" for the guests. Vladyka Aleksiy blessed each guest with the icon of the Mother of God. The church choir from Lappeenranta sang several hymns to the Mother of God in Finnish.

officiated at All-Night Vigil in the Dormition Cathedral of the Lavra.

His Holiness the Patriarch celebrated Divine Liturgy and, in the evening, read the Office for the Burial of the Mother of God in the same cathedral.

On August 29 (16), in the evening, Patriarch Pimen read the Office for the Burial of the Mother of God in the Patriarchal Cathedral of the Epiphany.

On August 31 (18), the 10th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany together with Metropolitan Yuvenaliy of Tula and Belev and Archbishop Pitirim of Volokolamsk. The Liturgy was attended by Dr. Martti Simojoki, Archbishop of the Evangelical Lutheran Church in Finland.

SEPTEMBER

On September 8 (August 26), the Feast of Sts. Adrian and Natalia, Martyrs, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil, in the Church of Sts. Adrian and Natalia in Babushkin, Moscow.

On September 9 (August 27), the Feast of St. Pimen the Great—the name day of His Holiness Patriarch Pimen of Moscow and All Russia, and on the eve of the feast, the Patriarch officiated at divine services in the Holy Trinity Church (the Church of St. Pimen the Great) in Moscow (see p. 12).

On September 11 (August 29), the Beheading of St. John the Baptist, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On September 12 (August 30), the Translation of the Relics of St. Aleksandr Nevsky and the Invention of the Relics of St. Daniil of Moscow, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God in the Moscow Patriarchate.

Address of Welcome Delivered By Patriarch PIMEN in Honour of Metropolitan THEODOSIUS of All Japan

in the Church of Sts. Peter and Paul in Lefortovo, Moscow,
on August 5, 1975

Your Eminence, dear brother in the Lord, venerable Archbishop Theodosius of Tokyo, Metropolitan of All Japan,

Most reverend guests from the Japanese Orthodox Church,

Beloved archpastors and pastors, dear brothers and sisters,

Our prayerful celebrations today are linked with the Feast of the Pochayev Icon of the Mother of God, and, as during every feast of the Blessed Virgin, each Russian Orthodox Christian pays particular homage to the Intercessor for all Christian folk, the Queen of Heaven, the Most Blessed of the Cherubim and the Most Glorious of the Seraphim. But today our spiritual joy is particularly deep, for we are praying to the Holy Mother of God in the company of our dear and most welcome guests from the Orthodox Autonomous Japanese Church, headed by her Primate and our most beloved brother, His Eminence Metropolitan Theodosius. With all our heart we greet Your Eminence, now safely arrived in the primate city of Moscow, and rejoice at the common prayer that you and your worthy companions have shared with us today in this splendid church.

We are deeply satisfied with the nature of present relations between our two Churches, and we fervently thank the Lord for this. The Japanese Orthodox Church is the youngest daughter of the Russian Orthodox Church, and has always evoked our particular affection and love.

We always recall that the Orthodox mission among the Japanese was started by St. Nikolai of blessed memory, a hierarch of the Russian Orthodox Church, whose apostolic labours to disseminate the saving word of our Lord Jesus Christ culminated in the founda-

tion of the Orthodox Japanese Church. Consequently, in our concern and prayers for our Sister Church we follow the example of Archbishop Nikolai, who poured out his holy soul's abundant love in pastoral care for Orthodox Japanese.

We are well aware of the deep veneration in which the children of the Japanese Orthodox Church hold the sacred memory of Archbishop Nikolai; we also know that they treasure in their hearts the blessed behest of the Apostle of Japan to keep faith with the Mother Church. The annual visit paid to us by the Primate of the Japanese Autonomous Orthodox Church is an expression of the relations, filled with life and love, that exist between our two Churches.

Our meetings with you, dear Vladika, and our practical discussions of ecclesiastical matters undoubtedly help to multiply the sisterly love between the Japanese and Russian Orthodox Churches. We are sure that your present visit, too, will make a useful contribution towards developing the friendship that exists between our Churches and towards strengthening Holy Orthodox Christian unity and our peacemaking efforts.

In addition to the obvious benefits to both Churches, the consolidation of sisterly ties may also help substantially to develop friendship and cooperation between the peoples of Japan and the Soviet Union. We must think in terms of this not only as Orthodox Christians endowed with a special peacemaking mission (Mt. 5. 9), but also as citizens of our two states, having an interest in the establishment of relations between Japan and the Soviet Union that are permeated by the spirit of mutual trust, respect and cooperation.

Your Eminence, beloved in the Lord, Vladika Theodosius, on behalf of the hierarchs, the clergy and the flock

The visit of His Eminence Metropolitan Theodosius to the Soviet Union is described on p. 7

the Russian Orthodox Church, we should like once again to welcome you and our venerable companions, and wish you a benefic stay in our country. Our prayers will accompany you on your

friendly visit. We pray that it will help to further develop the sisterly relations between our Churches and peoples.

Peace be with you all that are in Christ Jesus (1 Pet. 5. 14). Amen.

Speech by Patriarch PIMEN at the Presentation of the Crozier to Bishop Panteleimon of Kazan and Mari

Most Reverend Bishop Panteleimon, Your long years of presbyterial service in the Church of God, which you carried out with modesty, humility and zeal, are now at an end.

From an early age you have been in the fold of the Church. From an early age you glorified the Lord passing through various ecclesiastical obediences and moving from strength to strength as a server, deacon and presbyter. It is to your great credit that you have performed everything that was asked of you with love and reverence. Like every other person you were sometimes faced with stern trials. The time came when death took from you your life's companion but the terrible solitude and irreplaceable loss did not break you, and by drawing strength from prayer and the sacred offices of the Church you bore your grief with great courage.

God rewarded you for your endurance and now the Holy Church has called you forth to the high level of hierarchal service in the dignity of bishop.

I see God's great benevolence in the fact that you were led by Divine Providence, prior to your consecration, to the cloister of St. Sergiy of Radonezh where you took your monastic vows before the Shrine of St. Sergiy, who will henceforth be your patron and special intercessor before God in your new service of the Church and to people.

Just think of all the joy that has come to you today! Your hierarchal consecration took place on the Feast of the Transfiguration under the radiance of the Tabor Light, whilst the entire Church was praying to the Giver of light and saying: "Make Thine everlasting light shine forth also upon us sinners". God's call to hierarchal service of the Church has become for you an

ascent to the Tabor of the mind for spiritual transfiguration, through the grace of the Holy Spirit which you received during the consecration through the laying on of hands by your fellow bishops.

At your nomination as Bishop of the God-protected city of Kazan you replied: "I return thanks, and accept, and say nothing contrary thereto".

Now, illuminated by the grace of the Holy Spirit you can say with the Apostles who were on Tabor: *Lord, it is good for us to be here*. Henceforth your episcopal service will be your way of approaching Heaven, the summit of hierarchal service bringing you closer to God; but along with spiritual joy we should not forget that on Tabor Christ also talked of the cross.

This should remind you also of the way of the cross of hierarchal service and of the difficulties of this service; it should remind you of your monastic vows and the bishop's confession of faith. Wise and spirit-bearing bishops recommend that we always have the bishop's confession of faith before us and that we read it every day; this applies especially to newly ordained bishops, lest they forget.

After the joy of the consecration, I do not want to remind you of the heavy responsibility of the vows you have taken. I merely wish to quote a pious archpastor of our Church who said: "The Church which summoned you to serve peace did not intend to take your own peace from you; at the same time to compensate the spirit by the fear of difficulties and dangers does not lessen the difficulties... Subdue fear with faith through the grace which you have received and with hope in Him Who chose and accepted you; subdue joy with mistrust in your own self and doubt in your own strength, and so, be-



Metropolitan Filaret of Kiev and Galich congratulating His Holiness Patriarch Pimen on his name day in the Holy Trinity (St. Pimen's) Church in Moscow, September 9, 1975

THE PATRIARCH

with Metropolitan Elias of Tripoli (Antiochene Orthodox Church) and Metropolitan Yuvenaliy. The service was attended by the following hierarchs: Metropolitans—Serafim of Krutitsy and Kolomna, Aleksey of Tallinn and Estonia, Sergiy of Kherson and Odessa; Archbishops—Pitirim of Volokolamsk, Vladimir of Dmitrov; Bishops—German of Kalinin and Kashin; Serapion of Irkutsk and Chita; Khrisostom of Kuznetsk and Belgorod; Anatoliy of Zvenigorod; Platon of Argentina and South America; Antoni of Stavropol and Baku.

At the end of Liturgy, Patriarch Pimen led the assembly of hierarchs in a festive moleben. His Holiness was assisted by Protopresbyter Vitaliy Petrov, Dean of the Patriarchal Cathedral of the Epiphany; Archimandrite Makarios Tayar, Dean of the Antiochian Podvorye; Archimandrite Nestor Kravtsev, Dean of the Bulgarian Podvorye; Archpriest Boris Pisarev, Dean of Pimen's Church; as well as by the permanent deans, rectors and clergymen of Moscow churches.

Metropolitan Filaret of Kiev and Galich congratulated His Holiness Patriarch Pimen on behalf of the Holy Synod of the Russian Orthodox Church, the episcopate, the clergy, the theological schools and the entire flock of the Russian Orthodox Church. He expressed their wish that God may help the Primate of our Church in his primary service and, as a mark of filial lo-

Solemn services on the name day of the Russian Church Primate, the Feast of St. Pimen the Great, were conducted on September 9, 1975, in the Holy Trinity (St. Pimen's) Church in Moscow.

On the eve, His Holiness officiated at All-Night Vigil with Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Metropolitan Yuvenaliy of Tula and Belev.

On the feast day itself, Patriarch Pimen concelebrated Divine Liturgy

tween fear and joy, as between two barriers holding back despondency and insolence, walk the narrow, but safe, path in peace."

According to custom, the newly-ordained bishop in our Church is reminded at the presentation of the crozier of what a bishop ought to be. I shall not hold to this procedure on this occasion, as I think that you are familiar with the well-known truths yourself, and if not, I shall refer you to the holy Epistles of the Apostle Paul to Timothy and Titus; there you will find all the virtues and qualities which a bishop should have. Be guided by the words of the holy Epistles in your life and work. In addi-

tion, however, I shall ask you to regard your high service with love and always protect the diocese entrusted to you from all possible mishaps. And remember that the Diocese of Kazan is under the special care of the Mother of Our Intercessor.

Piously preserve and uphold the sacred traditions of our Church and not allow them to be distorted. Always see that the clergy conduct the required services and offices and administer the Sacraments unhurriedly with reverence.

It is necessary for the clergy to be attentive to the needs of the parishioners; to treat them with tact and co-

AME DAY

sented him with an icon of St. Pimen the Great with medallions depicting scenes from his life, two patriarchal bagias and a pectoral cross.

Metropolitan Elias of Tripoli was the first to congratulate Patriarch Pimen. He conveyed the congratulations and love and respect of His Beatitude Patriarch Elias IV of Antioch and All the East to the Primate of the Russian Church.

Congratulations from the parishioners of St. Pimen's Church to His Holiness Patriarch Pimen were conveyed by the prior, Archpriest Boris Pisarev.

In response, Patriarch Pimen said: "I am particularly pleased to see Metropolitan Elias of Tripoli at this service. Please convey to His Beatitude Patriarch Elias IV of Antioch and All the East my brotherly love, greetings and the wish that the skies above Syria and the Lebanon may always be peaceful—that the tribulations suffered at present by the pious peoples of Syria and the Lebanon may cease for all time."

"I rejoiced to hear from Metropolitan Elias that with love and joy my fellow-hierarchs always share in my work administering the Russian Orthodox Church, and assist me in everything: in the organization of Church life and in the consolidation of peace among peoples."

"I should like to express my gratitude to all those who have just prayed with

me, to all those who expressed to me and sent me their good wishes and congratulations on my name day. I thank you and I ask that the Lord continue to show His mercy to our Holy Orthodox Church, our episcopate, our clergy and all our devout believers. The Holy Apostle Paul says that spiritual fruit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith and temperance. I pray that the Lord be with us always and that these spiritual fruits be with us for ever."

The same day, His Holiness Patriarch Pimen gave a dinner in his Moscow residence which was attended by members of the Holy Synod, representatives of

qualities essential in a servant of the Church. Show special concern and love over this and finally "treat opponents with meekness". Remember particularly that a clergyman of the Russian Orthodox Church must be a patriot, must love his country, establish and defend peace, and exhort his parishioners to do the same.

Love God's people who revere the saints of the Church beyond measure beyond our worth, particularly those who set a good example of conduct for the salvation of their flock. I must make mention of one other circumstance. Your consecration took place in the Odessa cathedral,



His Holiness Pimen receiving the icon of St. Pimen the Great, his heavenly patron

where the revered Kasperovskaya icon of the Mother of God is found. This circumstance should fill you with hope that the Mother of God Herself will be your Intercessor and Guide.

In conclusion, receive my congratulations on the episcopal grace bestowed upon you and may God's mercy be with you on your archpastoral path.

May my simple words of exhortation induce you to mention my name constantly in your prayers.

And now take this crozier which will be your support and a joy to the good and fear to the wicked. Step on to the dias and bestow on the faithful your first episcopal blessing.

The Nomination and Consecration of Archimandrite Antoniyy Zavgorodny as Bishop of Stavropol and Baku

By decision of His Holiness Patriarch Pimen and the Holy Synod of July 25, 1975, Archimandrite Antoniyy Zavgorodny of the Leningrad Diocese was nominated Bishop of Stavropol and Baku.

On Saturday, August 2, 1975, after All-Night Vigil in St. Nicholas and Epiphany Cathedral in Leningrad, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Metropolitan Yuvenaliy of Tula and Belev, Archbishop Antoniyy of Minsk and Byelorussia, Bishop Gedeon of Novosibirsk and Barnaul, Bishop Khrisostom of Kursk and Belgorod, and Bishop Irinei of Ufa and Sterlitamak conducted the nomination of Archimandrite Antoniyy as Bishop of Stavropol and Baku.

At his nomination as bishop, Archimandrite Antoniyy delivered the following address:

"Your Eminences, Your Graces, I, who have been called to the high service of bishop in *the church of God, which he hath purchased with his own blood* (Acts 20. 28), stand humbly before you.

"Any service in the Church is pious and salutary if it is performed, as the Apostle says, by one who is *worthy of the vocation* (Eph. 4. 1), but the most exalted and responsible is the episcopal service.

"A bishop personifies in the Church

her Founder, the Lord Jesus Christ, and the Holy Apostles; he must be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

"St. John Chrysostom and many outstanding men of the Church sought to avoid the episcopacy and accepted only as an obedience, knowing that nothing occurs in the world without the good will of God. If God calls one to the episcopacy, He will not shame the elect.

"God says to the Prophet Isaiah: *I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness* (Is. 43. 9-10).

"The word of the Lord is firm. By the word of the Lord, stammering Moses was made a great leader of his people by the word of the Lord simple fishermen became Apostles.

"Entering upon the great service of the episcopate, I sincerely confess my unworthiness. Only firm belief that Divine Providence is involved in what is taking place here, faith in the ability of God's grace to heal my spiritual infirmities and to fill my human deficiencies, inspires the hope that the strength of God can be made perfect in my weakness (2 Cor. 12. 9).

"Divine Providence has guided me throughout my life. In my native Kislovodsk It led me as an eight-year-old lad under the vaults of the Church of St. Panteleimon, the Great Martyr and Healer, and entrusted me to the protection of that saint.

"His Grace Bishop Gedeon, who for many years served in this church and witnessed my adolescence and youth, knows how zealously I attended services and participated in them by serving in the sanctuary, by reading, and singing in the choir. His Grace Gedeon and many other priests of our parish and

the episcopate and clergy, and senior staff members of synodal departments. Also present at the dinner were Metropolitan Elias of Tripoli and Father Solomon Selassie, a priest of the Ethiopian Church. The Council for Religious Affairs of the USSR Council of Ministers was represented by Vice-Chairmen P. V. Makartsev and V. N. Titov and the head of its international department I. I. Mikheyev. The dinner took place in a warm, cordial atmosphere.

duously sowed in me the seeds of love for the Church, they patiently inculcated the habits of good and pious Christian living.

"Divine Providence led me to study in the Stavropol Theological Seminary, and after that in the Leningrad Theological Academy. Here, in the theological schools, tasting of the sweetness of

"Divine Providence found me worthy to visit Holy Mount Athos on a number of occasions and to see the life of the contemporary ascetics there, to listen to the precepts of the gentle starets, Schema-Archimandrite Ilian, Father Superior of the Russian cloister, now at rest in the Lord.

"During my days of study in the theo-



His Grace Bishop ANTONIY of Stavropol and Baku

theological disciplines, my aspiration to become a priest was fortified. At the theological schools, love for the Church engendered the desire to take monastic vows, in order to dedicate my entire self to the service of the Church. "Divine Providence led me to the Holy City of Jerusalem, where, for three years serving under obedience in the Russian Orthodox Mission, I had the opportunity to offer prayers in Bethlehem, on divine Golgotha, at the Holy Sepulchre, in Gethsemane, and other places of sacred memory.

logical academy, Divine Providence placed me in the firm hands of Your Eminence, Metropolitan Nikodim. You, Vladyko, having accepted me into the priesthood, have never ceased your wise guidance, patiently directing all my will and feelings into the necessary channel of ecclesiastical life.

"You have never repulsed me, but rather drew me closer, giving me the opportunity to realize the perniciousness of my rude mistakes, and to correct them.

"Today, a day of great moment for

me, I humbly beg Your Eminence not to recall the sins of my youth.

"Divine Providence through His Holiness Patriarch Pimen and the Holy Synod has nominated me bishop and given, as my lot, service in the Stavropol and Baku Diocese, where I have passed a large part of my life. The good starets, for whom I always pray, His Eminence Metropolitan Antoni Romanovsky, laboured there for years till his death. It both gladdens and dismays me that I am beginning my service as bishop in the bailiwick of my spiritual father.

"Standing before you with trepidation, bishops of God, in expectation of the grace of the episcopacy, I exclaim together with the Psalmist: *What shall I render unto the Lord for all His benefits toward me?* And I hear the answer of the Prophet Ezekiel, now glorified by the Church: *Son of man, I have made thee a watchman... If thou givest... not warning to the wicked the same wicked man shall die in his iniquity; but his blood will I require*

at thine hand... When a righteous man doth turn from his righteousness, and commit iniquity... he shall die: because thou hast not given him warning... his blood will I require at thine hand (Ezek. 3. 17-18, 20). And the same prophet says that it is for me to seek out among the flock of sheep *that which was lost... bring again that which was driven away... bind up that which was broken... strengthen that which was sick... destroy the fat and the strong, and nourish them all in justice* (Ezek. 34. 16).

"It behoves me to make return to God for all His favours through good episcopal service.

"I beg you, bishops of the Church of Christ, while laying your hands upon me and receiving me into your brotherhood, to pray unto the Lord that He help me to be a worthy bishop and teach me rightly to combine episcopal service with the good exertions of a monk."

On August 3, 1975, the sixth Sunday after Pentecost, in the Holy Trinity Cathedral in the Aleksandr Nevsky



Metropolitan Nikodim of Leningrad and Novgorod presenting a mitre to the newly-consecrated Bishop Antoni of Stavropol and Baku



From right to left: Bishop Antoniyy of Stavropol and Baku, Bishop Khrisostom of Kursk and Belgorod, Bishop Gedeon of Novosibirsk and Barnaul, Metropolitan Yuvenaliyy of Tula and Belev, Metropolitan Nikodim of Leningrad and Novgorod, Archbishop Antoniyy of Minsk and Byelorussia, Bishop Meliton of Tikhvin, Bishop Irinei of Ufa and Sterlitamak in the Holy Trinity Church of St. Aleksandr Nevsky Lavra in Leningrad after Divine Liturgy, August 3, 1975

...Lavra in Leningrad, during Divine Liturgy Archimandrite Antoniyy was consecrated Bishop of Stavropol and Baku by the hierarchs who had conducted his nomination.

After the service, Metropolitan Nikodim of Leningrad and Novgorod, presenting the crozier to Bishop Antoniyy of Stavropol and Baku, delivered the following exhortation:

"Your Grace Bishop Antoniyy, our brother in Christ, our fellow worker in Apostolic Succession and in the service of the Holy Church;

"And thus, having professed the true faith you stand before this ecclesiastical assembly fortified and sanctified by the Holy Spirit. You stand before us as bishop, successor of those disciples of the Incarnate Word whom He Himself chose, that they bear witness of Him throughout the world, that they offer abundant fruit and that this fruit—the Kingdom of God in the hearts of men—abide for ever and ever.

"The Holy Church calls bishops the continuators of the work of Christ and the heirs of the Apostles, who first began by word and deed to proclaim and carry out what the Saviour of the World had accomplished on earth: to preach the Crucified and Risen Christ Jesus, God and Man, the Power of God and the Wisdom of God.

"Apostolic Succession is the transmission of the gift of grace, through prayer and the imposition of hands on the succeeding generation by the preceding; the grace sent down upon Christ's disciples in the guise of tongues of fire in the upper room in Sion.

"It is the conservation in infirm human nature, as in a weak clay vessel, of that almighty power of God, which not only 'healeth the infirm and completeth that which is wanting', but is also able to regenerate human souls, to change darkness into light, to give hope where there is despair, to turn hatred into love. This action of grace

is worked on earth through men with faith in the Heavenly Father and in our Lord Jesus Christ, Who is Himself in Himself and Who, through His Person, joined Heaven and earth that the terrestrial be raised up to Heaven. And He, the Lord Jesus Christ, is the Word of Life Eternal and Life Itself, Which was with the Heavenly Father and appeared on earth.

"This Eternal Life, Incarnate and Made Man, the Apostles preached with conviction, because they saw it with their own eyes and touched it with their own hands (1 Jn. 1. 1-2). We, unworthy successors of the Apostles, bear witness and proclaim to men this eternal life through trust in the bishops who preceded us in this succession, which goes back to the disciples of the Incarnate Logos themselves. This trust has passed into invincible faith, which the Holy Church preserves, while weak men spread the Good News.

"And today you have been numbered among the host of those who preserve the salutary faith and proclaim eternal life. The Holy Spirit, through our unworthy mediation, has now sanctified you that you be strong and firm in spreading the Good News and in service. Even so does the potter make of soft clay, through fire, a vessel sufficiently firm to serve men with much benefit.

"Care for that part of the people of God entrusted to you constitutes your service as bishop, the continuator of the apostolic work, proclaiming the faith, *grace, mercy and peace from God our Father and Jesus Christ our Lord* (1 Tim. 1. 2).

"Bishops are called pastors, for their service is labour that is comparable to the shepherd's care for his flock.

"With all their force and meaning, the words of the Gospel apply to bishops: *the good shepherd giveth his life for the sheep* (Jn. 10. 11). Knowing this, a bishop cannot forget the wrathful words of the Prophet Ezekiel addressed to negligent pastors: *Woe be to the shepherds... that do feed themselves!... The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was*

driven away, neither have ye sought that which was lost... (Ezek. 34. 2, 4).

"The prophet justly speaks, on behalf of the Lord, to those who abandon their sheep have served only themselves. *I will require my flock at their hands and cause them to cease from feeding the flock* (Ezek. 34. 10).

"For the bishop to be a good pastor for him to rightly administer the word of the Gospel Truth, he must have personal qualities that exalt him in the eyes of the flock and of those outside the fold of the Church.

"How ought a bishop to show himself? The prince of Apostles and teacher of the peoples writes as follows to his disciple, a bishop: *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned* (Tit. 2. 7-8).

"This refers to the substance of the Good News spread through the Church. So must you, too, preach, beloved brother, and may your life be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12); then will no one scorn you, and your word will be in strength and in spirit, and as *a good minister of Jesus Christ, nourished in the words of faith and of good doctrine* (1 Tim. 4. 6), bearing witness with the light of your personal life before men, you will serve to the glory of the Heavenly Father on earth (Mt. 5. 16), and you will be worthy of eternal glory in life everlasting.

"We say all this, reminding you of what is well known—that from a church thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus (2 Tim. 3. 15)—so that you imitate those great and glorious men who, being but weak men, as we were at the same time lights of faith and who by prayer, word and life strengthened the Church of Christ.

"Prayer! Not only in the personal life of a bishop, prayer not only for oneself, but also for the entire people of God, that is what is necessary: constant, sincere, ardent, coming from the depths of man's being. It is needed to the sons and daughters of the Church so lovingly surrounding their bishop

who dares pray for them to God, sanctifies them with grace and invokes God's blessing upon them.

"The bishop is the mediator between the Lord Jesus Christ and his flock. And the Lord and Saviour will hear his minister if he is worthy of the apostolic calling. But if the pastor is subject to his own passions, if he is negligent of his duty, if he loves only himself—how will his prayer, like incense, rise up to Almighty God (Ps. 141. 2)? How will he dare stand before the holy altar to celebrate the Divine Eucharist? How will he raise his arms to invoke Heavenly blessing and grace upon the faithful of the Lord entrusted to him?

"The Prophet Malachi says in this instance: *And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you and I will curse your blessings... because ye do not lay it to heart* (Mal. 2. 1-2).

"Reminding you of this, and rousing your consciousness the grace-endowed Supreme Will, *I charge thee, O St. Paul says, before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things* (1 Tim. 4. 12).

"Thus we exhort you, beloved brother, to be patient in the deed that lies before you; *the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned* (1 Tim. 1. 5).

"And we say all this to you because we know your firm faith and your strong hope in the mercy of Divine Providence, and your unfeigned and profound love for the Holy Church. May thy faith be *renewed like the eagle's* (Ps. 103. 5).

"With your gaze upon the Heavenly Chief Shepherd, perform your service, not forgetting that to your many virtues you must apply both restraint and tranquillity, flourishing in *righteousness, gentleness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good confession before many witnesses* (1 Tim. 6. 11-12).

"May your life be in all godliness and purity, and *preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine* (2 Tim. 4. 2). And ministering the word of Christ's truth, fortifying yourself and others in faith, hope and charity, create peace in your soul, among your flock and among all men on earth, participating in the sacred cause of peacemaking together with your brethren and the whole Church, with all your fellow-citizens and with men of good will. And your reward will be great in Heaven (Lk. 6. 23), and your flock will return you sincere love, as occurs with all who work faithfully in the vineyards of our Lord.

"Exhorted by these words and accompanied by sincere prayers, go, beloved brother, to the land of your father and accomplish that which the Lord commands.

"You were under obedience in the Holy City, near the Holy Sepulchre, and so we pray today that: *The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life* (Ps. 128. 5). Today the Lord entrusts into your hand the crozier of power and firmness, the crozier with which you must serve the salvation of the people.

"Take this crozier, the symbol of service in humility and mercy, O hierarch of God, and extend your arms to bless your cities—Stavropol and Baku— all your flock and the men of Christ standing here before you."

* * *

Bishop **Antoni**y (secular name Aleksandr Mikhailovich Zavgorodny) was born on September 12, 1938, in Kislovodsk. In 1956, he completed secondary school. Upon graduating with distinction from the Stavropol Theological Seminary in 1960, he entered the Leningrad Theological Academy. On August 10, 1961, he took monastic vows under the name Antoni

y, in honour of St. Antoni

y of the Caves, and on August 13 of the same year, he was ordained hierodeacon. In 1964, he graduated from the academy with the degree of Candidate of Theology for his work on "The Life of the Carthaginian Church According to the Works of Bishop Cyprian of

The Nomination and Consecration of Archimandrite Panteleimon Mitryukovsky as Bishop of Kazan and Mari

In accordance with the decision of His Holiness Patriarch Pimen and the Holy Synod of July 25, 1975, Archpriest Sergiy Mitryukovsky, Dean of the Holy Trinity Cathedral in Izhevsk, on taking the monastic vows and being raised to the rank of archimandrite was nominated Bishop of Kazan and Mari and appointed Administrator a. i. of the Izhevsk Diocese.

The nomination of Archimandrite Panteleimon as Bishop of Kazan and Mari took place on August 18, 1975, in the patriarchal residence in Odessa and was conducted by His Holiness Patriarch Pimen, Metropolitan Sergiy of Kherson and Odessa and Archbishop Iosif of Ivano-Frankovsk and Kolomyia.

At his nomination as bishop, Archimandrite Panteleimon said the following:

"Your Holiness, hierarchs wise-in-God,

"I stand before you in great confusion and in fear of God, considering myself unworthy to assume the title of apostolic successor. I know that this service is lofty and responsible, as well as salutary. Through Divine Providence and the will of God I am called to this lofty, episcopal service in the Church of Christ.

"And now I stand before Your Holiness, before you, venerable hierarchs of God, before the plenitude of the Russian Orthodox Church which is so near and dear to me, to receive God's gift destined for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4. 12) which is the essence of episcopacy.

"With trepidation in my soul and filial love I accept the episcopal service before me, placing my hope in God's help, your support and exhortation.

"I confess before God and before you that I have done nothing in the past to present to 'justify me in any way'. Before my Lord, my unwaning Light, do not turn Thy Face away from me, forgive me my sins voluntary and involuntary and make me worthy to draw nearer to Thee', and as St. Gregory of Nazianz says, 'may Christ be my one true blessing'.

"From a young age I was a lector, choirboy, a *kanonarkh* and a subdeacon in the cathedral in Votkinsk where I was born, when I was sixteen I became the reader of a country parish, an office which I held for five years.

"I still have fond memories of the days of my early service of God, of the Church and to the people.

"Looking back on my pastoral path-

Carthage". On June 11, 1964, in the Church of St. John the Divine of the Leningrad Theological Academy, he was ordained hieromonk and appointed Rector of the Church of the Tikhvin Icon of the Mother of God in the town of Tikhvin in the Leningrad Diocese. On August 30 of the same year he was appointed ecclesiarch of St. Nicholas and Epiphany Cathedral in Leningrad. On March 30, 1967, he was raised to the rank of archimandrite and appointed Head of the Russian Orthodox Mission in Jerusalem. On completing his obedi-

ence in the Holy Land in 1970, he served in the churches of the Leningrad Diocese. Father Antoniy's last parish before being called to episcopal service was the Church of St. Nicholas in Leningrad. As a member of delegations from the Russian Orthodox Church, he visited the Antiochene, Romanian, Bulgarian and Hellenic Churches, and on several occasions Holy Mount Athos. He was a member of the delegation of the Russian Orthodox Church to the 4th General Assembly of the World Council of Churches in Uppsala in 1968.

...what a difficult and responsible one has been. But the path of episcopal service is even more responsible, for in the words of the Apostle *a bishop must be ...holy, harmless, undefiled... a perfect man*, and this is only possible with the help of God's fortifying grace.

"I thank the Lord that He has considered me worthy to become a monk in the Trinity-St. Sergiy Lavra where St.

so that I might look after the flock entrusted to me well, guard the Church of Christ with love and meakness, and exhort my flock in the truths of Holy Orthodoxy, to love our dear and great country, to establish and secure a beneficent peace on earth. I beseech your holy prayers and blessing for the work which lies ahead of me. Amen."

* * *



His Grace Bishop PANTELEIMON of Kazan and Mari

...sergiy of Radonezh, who prayed for Russia and shared her sorrows, lived and worked. Through his prayers and the prayerful intercession of the Kazan Saints and Miracle Workers Guriy, Varsonofiy and German may the Lord consider me, a sinner, worthy to accept the gift of His grace through the imposition of hands.

"Recognizing my weaknesses and unworthiness, I seek your holy prayers, and may the Lord strengthen me, and give me the spirit of wisdom, the spirit of reason and the spirit of fear of God

On August 19, 1975, the Feast of the Transfiguration, His Holiness Patriarch Pimen and the hierarchs who participated in the nomination, consecrated Archimandrite Panteleimon as bishop during Divine Liturgy in the Cathedral of the Dormition in Odessa.

Presenting Bishop Panteleimon of Kazan and Mari with the crozier after the divine service His Holiness Patriarch Pimen delivered an exhortation (see p. 11).

* * *

Continued on p. 23).



Archbishop Iosif of Ivano-Frankovsk and Kolomya, His Holiness Patriarch Pimen, Metropolitan Sergiy of Kherson and Odessa, Bishop Panteleimon of Kazan and Mari at Divine Liturgy in the Odessa Dormition Cathedral (above)

The nomination of Archimandrite Panteleimon Mitryukovsky as Bishop of Kazan and Mari at the patriarchal residence in Odessa, August 18, 1975 (below)



His Holiness Patriarch Pimen's Sojourn in Odessa

In 1975, His Holiness Patriarch Pimen of Moscow and All Russia, visited Odessa from July 1 to 14 and from August 12 to 24.

As is customary, both on arrival and before departure His Holiness Patriarch Pimen prayed before the revered Kasperovskaya icon of the Mother of God in the Cathedral of the Dormition. Representatives of the diocesan clergy, led by Metropolitan Sergiy of Kherson and Odessa, and other officials attended His Holiness upon his arrival and departure. In the Dormition Monastery in Odessa, the site of the patriarchal residence, Patriarch Pimen was met by the father superior, Archimandrite Boris, the brethren of the monastery and students from the Odessa Theological Seminary.

During his stay in Odessa, His Holiness officiated at services in the Cathedral of the Dormition, and attended twice in the Chapel of Sts. Sergiy and Nikon of Radonezh (q. v. *JMP*, 10, 1975, p. 8 and the current issue 29) and presided at the nomination and consecration of Archimandrite Panteleimon Mitryukovsky as Bishop of Kazan and Mari (q. v. p. 20). On feast days, His Holiness delivered homilies at Divine services.

Patriarch Pimen spoke to the congregation after he concelebrated Divine Liturgy with Metropolitan Sergiy, seminary and cathedral clergy in the Dormition Cathedral on the Feast of Sts. Peter and Paul, when the Kasperovskaya

Icon of the Mother of God is also commemorated.

"When in Moscow," His Holiness said, "I often recall the majestic Dormition Cathedral. I am very pleased that the people of Odessa always have the opportunity to come to this church to pray and to pour their sorrows and supplications before the Kasperovskaya icon of the Mother of God. This icon is a great treasure for us believers.

"I am reminded of a hymn in which the Holy Church describes the Mother of God as being 'enrobed in Divine glory' and as 'the remembrance both sacred and glorious'.

"And indeed, we and all the faithful in the world glorify Her. And we learn much of what is edifying and what in fact spiritually uplifts us when we turn to the days when She humbly walked Her path, fulfilling the service preordained for Her.

"The Blessed Virgin's life is our best school of Christian morality because She has acquired the greatest virtue of humility, which the Holy Fathers also call 'poverty in spirit'.

"The Mother of God hears everyone and prays for every single one of us. And when we stand before Her icon we should combine humility with faith in Her grace and help."

On July 4, His Holiness read the Lity for the Repose of Souls at the grave of Metropolitan Ioann (formerly of Prague) and on August 23 prayed for the departed at the Second Christian Cemetery in Odessa.

IGOR TIKHONOVSKY

(Continued from p. 21)

Bishop Panteleimon (secular name Sergei Aleksandrovich Mitryukovsky) was born in 1912 in the town of Votkinsk, now in the Udmurt ASSR.

From an early age he held various ecclesiastical offices—in the sanctuary and on the clerics; he was a lector, a choirboy, a *kanonarkh* and a subdeacon in the Votkinsk cathedral. As a sixteen-year-old he began five years of service as a lector in a country parish. In 1944, he was ordained deacon and soon after became a priest. From 1948 to 1956, he

was the superintendent dean of the parishes in the Perm Diocese. In 1960, with the blessing of Archbishop Mikhail of Kazan and Mari (now retired) he moved to the Izhevsk Diocese. Since 1967, he has been the Secretary of the Izhevsk Diocesan Board, superintendent dean of the parishes there and the Dean of the Holy Trinity Cathedral in Izhevsk. He was a member of the 1971 Local Council of the Russian Orthodox Church representing the clergy of the Izhevsk Diocese.

The Beginning of a New Academic Year

At the Moscow Theological Academy and Seminary

On September 1, 1975, at 8 a.m. Archimandrite Aleksandr Timofeyev, assistant rector of the Moscow academy and seminary, celebrated Divine Liturgy in the academy Church of the Protecting Veil assisted by the academy clergy. A student choir sang under the direction of the instructor in church singing, Mark Trofimchuk. The prayers of teachers and students and the newly enrolled pupils were fervent and heartfelt.

At the end of Liturgy, a moleben was said with the petitions and prayers which are customary before studies. Before the moleben, Archbishop Vladimir of Dmitrov, rector of the Moscow academy and seminary, addressed the gathering.

Around midday the entire academy family headed by His Grace, the rector, and the assistant rector processed to the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra to pay their homages to the holy founder and patron of the Lavra, St. Sergiy, and ask his blessing for the forthcoming studies. Before the moleben, Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra, spoke to the students and pupils, calling upon them to visit this holy place daily and there at the shrine of our Lord's great saint to draw fresh strength to carry out their obedience worthily before the Church—the study of theology.

With a short Lity for the Repose of Souls, in the academy garden by the communal grave, the members of the academy honoured the memory of "those who had been in charge, those who had taught and those who had studied there".

After the lity the rector opened the meeting devoted to the beginning of the academic year in the Assembly Hall. The assistant rector, Archimandrite Aleksandr, reported on the results of the entrance examinations, on changes in the membership of the students in the full-time and correspondence course sections, and on the daily routine. Acting Secretary of the Academy Council, Docent M. S. Ivanov, read out a telegram to His Holiness Patriarch Pimen in which the Moscow theological schools asked for His Holiness' blessing for the coming academic year. Telegrams to Metropolitan Aleksi of Tallinn and Estonia, Chairman of the Education Committee, telegrams of greet-

ings to the Leningrad theological schools and to the Odessa Theological Seminary were also read out.

In his concluding remarks the rector again stressed the importance of a theological education for a pastor and expressed the hope that the new academic year would bring forth a beneficent fruit.

Archpriest ALEKSIY SHIRINKIN
Teacher at the Moscow Academy

At the Leningrad Theological Schools

On September 1, 1975, at 9 a.m. professors, teachers, students and workers of the Leningrad academy and seminary, and parishioners gathered in the Academy Church of St. John the Divine, the heavenly patron of the Leningrad theological schools, for a solemn service on the occasion of the outset of the academic year. The rector of the Leningrad academy and seminary, Archimandrite Kirill Gundyaev celebrated Divine Liturgy assisted by an assembly of teachers and students in holy orders. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, under whose prelate care the Leningrad schools educate and bring up new pastors and Church workers, attended the service.

After the Liturgy, Archimandrite Kirill, addressing teachers and students, called upon them not to become like scribes and Pharisees who "shut up the kingdom of heaven against men" (Mt. 23. 13), who were mentioned in the Gospel reading of the day, but each should do what he could to contribute his mite to the work of the theological schools of the Russian Orthodox Church in general, according to his strength and ability, for it was the will of God, the work of our Saviour.

Then the Moleben for the Beginning of Studies was said, after which Metropolitan Nikodim addressed those gathered in the Academy Church. Asking the blessing of our Lord for all those teaching theology, His Eminence Nikodim expressed the hope that the teachers would be industrious in fulfilling the obligations laid upon them by the Holy Russian Orthodox Church, and that the students would be worthy of their vocation, for the sake of which some were continuing to study theology and others have just become pupils and students of the theological schools.

After the moleben "Many Years" was said

A Joyous Page in the History of the Pochayev Lavra of the Dormition

On August 5, 1975, the Feast of the Pochayev Icon of the Mother of God, the Pochayev Lavra of the Dormition marked an important date—the 100th anniversary of the Lavra's deliverance through the intercession of the Mother of God from devastation by the Turks.

The Pochayev Lavra has suffered many misfortunes since it was founded. Like the whole of unfortunate Russia, the cloister of St. Iov was many times subjected to the raids and ravages of foreign enemies. The last attack on the monastery was made by the Turks and Crimean Tatars on July 23, 1675.

In 1672 a peace treaty was concluded between Poland and Turkey which is known in history as the Buczacz Peace.

But the truce did not last for long. In April 1673, the Polish Sejm refused to recognize the treaty. Fighting was resumed. The Poles defeated the Turks near the town of Khotin. Sultan Mohammed IV declared war upon King Jan Sobieski of Poland. In the summer of 1675, numerous Turkish troops marched into Podolia and made camp near the town of Zbaraž. From there the Turks, under the leadership of Khan Nureddin set out for the Pochayev monastery, and, as the tales in the monastery's annals, entitled *Mount Pochayev*, bear witness "the besiegers wished to destroy it and take prisoner the monks and laymen who lived there". Surrounded on all sides, the monastery was in a state of siege for three days beginning from Sunday, July 20. The Turks dealt

To each of those who came up to kiss the cross and be aspersed with holy water, Metropolitan Nikodim presented holy objects dear to the heart of every Orthodox Christian—little crosses and small icons.

Having received spiritual consolation in common prayer, the teachers and students proceeded to the Assembly Hall where the rector, Archimandrite Kirill, and the assistant rector, Archimandrite Docent Vladimir Sorokin, gave a talk on the rules of behaviour and on the obligations of students at the theological schools.

PYOTR SENKO, Candidate of Theology

at the Odessa Theological Seminary

By September 1, 1975, the bedrooms, auditoriums and auxiliary premises at the Odessa Theological Seminary had been redecorated. Much preparatory work had been done by the teaching staff. Those newly enrolled attended the services in the monastery.

At midday on September 1 in the Church of the Dormition of the Odessa monastery the Moleben for the Beginning of Studies was held. Metropolitan Sergiy of Kherson and Odessa with Archimandrite Agafangel Savvin, Rector of the Odessa Theological Seminary, and the teachers and pupils in holy orders. The pupils' choir was conducted by the instructor in Church singing N. G. Viranovsky. Before the moleben Metropolitan Sergiy addressed the large family

of the seminary swelled with new members, with a speech of edification and expressed every good wish for the forthcoming academic year. At the end of the moleben His Eminence aspersed those who came up to kiss the cross with holy water.

A meeting devoted to the beginning of the academic year took place in the Assembly Hall at 1 p.m. Present at the meeting was a guest of the Moscow Patriarchate, Zbigniew Benedyktowicz, a postgraduate at the Warsaw University. Archpriest Aleksandr Kravchenko, Assistant Rector of the Odessa Theological Seminary, read out a list of the new pupils and explained to them the rules and internal routine of the theological school.

The rector, Archimandrite Agafangel, read out the text of a telegram to His Holiness Patriarch Pimen, to the members of the Holy Synod, to the Moscow and Leningrad theological schools and to former rectors of the Odessa seminary. He read out the greetings telegrams in reply and addressed those present with a word of edification. With the blessing of Metropolitan Sergiy, Archimandrite Agafangel presented the new pupils with Orthodox prayerbooks published by the Moscow Patriarchate.

Then the group mentors had their first talks with the pupils in the auditoriums.

*Hegumen PALLADIY SHIMAN
Teacher at the OTS*



Hierarchs headed by Metropolitan Filaret of Kiev and Galich at divine service in the Pochayev Lavra on the Feast of the Pochayev Icon of the Mother of God, August 5, 1975

cruelly with the inhabitants of the surrounding villages. They mercilessly robbed and killed innocent Christians and set fire to their homes. The enemy also threatened to burn down the cloister which was reinforced with a wooden stockade and defended only by a small number of people. The Pochayev monastery's sad plight at that time was all the greater since it was a kind of fortress for the inhabitants of the environs. The latter rushed to the monastery, believing that they would find refuge and protection there.

On Tuesday, July 22, an hierodeacon of the brotherhood and a parish priest were killed within sight of those watching from inside the stockade. The attack by the Turks on the monastery the day before had met with courageous resistance on the part of the local inhabitants and *streltsy* who were within the monastery's approaches. This infuriated the enemy, and on the night of July 23, they decided to take the monastery by storm and put to death all those within.

As they could not expect help from anywhere, the brethren headed by their

Hegumen Iosif Dobromirsk prayed fervently to the Blessed Virgin Mary, the Intercessor for all Christians. Who had, on many occasions given wondrous help through Her most pure image, the miraculous Puchayev icon, and to St. Iov, the Hegumen of Pochayev whose uncorrupted relics were kept in the cloister.

The inhabitants of the besieged monastery spent the night of July 22 in prayer before the icon of the Mother of God, asking for Her intercession. In *Mount Pochayev* it is written: "And all together they fell prostrate before the miraculous icon of the Most Pure Mother of God and wept, and prayed all night long. And when the sun rose in the morning of Wednesday the Turks took council as to how they could take the monastery most easily. The father superior

urged everyone to pray even more fervently and they all as one prayed to the Blessed Virgin, the Mother of God, shedding tears and crying from the depths of their hearts: 'Have mercy upon us, O Mother of God. Shew us Thy poor and unworthy servants, Thy mercy as of old, for Thou art the swift Intercessor for all Christians. Do not let Thy servants venerating before Thy miraculous icon perish. Help and deliver us who live here, from the hand of the Turks, as Thou didst save Constantinople from the Scythians when through Thy powerful leadership, Thou didst drown the warriors who came to attack the city; thus save us too, in this holy cloister.'

In the morning "somewhat relieved by tears" the besieged, ordered by the father superior, began to say the akathistos before the revered icon of the Mother of God. During the singing of the Kontakion "To Thee, O Mother of God the heavens opened and the Mother of God appeared above the monastery." Holy Trinity Church in unusual radiance, with "a shining white omophorion unfurling" surrounded by heavenly

angels with drawn swords. The Holy Mother of God "was listening to the prayers of St. Iov, the Hegumen of Pochayev, who stood beside Her on the clouds, begging Her not to let the monastery, where once he had been the hegumen, fall into the hands of the Tatars". Taking it to be an apparition, the Turks began to shoot arrows at the Mother of God, but to their extreme terror, they noticed that the arrows were coming back and striking those who had sent them. Astounded by what they saw the Turks in confusion began to question the Christians they had taken prisoner: "From whence is this Lady and the numerous armed warriors serving Her. For we know there is scarcity within the monastery." To this the Christians replied that in the monastery there was the revered icon of the Most Holy Mother of God, which could work miracles and through which this phenomenon had occurred.

Filled with fear, the enemy was thrown into extraordinary confusion and took to flight. Encouraged by the grace-endowing help of the Theotokos, the besieged rushed upon their enemy, taking many prisoners. Subsequently some of the latter who were converted to the Christian faith, remained and served in the monastery till the end of their days.

* * *

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In memory of the miraculous deliverance of the Pochayev Lavra of the Dormition from Turkish siege (July, 20-23, 1675) August 5 (July 23) was proclaimed the feast day of the Pochayev icon of the Mother of God. According to tradition on this day the Lavra plays host to many hierarchs, clergymen and pilgrims of the Russian Orthodox Church.

On August 4, 1975, on the eve of the feast, the Pochayev Lavra of the Dormition was visited by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Nikolai of Lvov and Ternopol, the Holy Archimandrite of the Pochayev Lavra; Archbishop Nikodim of Kharkov and Bogodukhov; Bishop Feodosiy of Poltava and Kremenchug, and Bishop Savva of Chernovtsy and Bukovina. The guests were cordially welcomed by Archimandrite Iakov Panchuk, father superior of the Lavra, and the brethren.

At 6 p. m. the hierarchs processed to the Cathedral of the Dormition. The father superior, Archimandrite Iakov, welcomed the Exarch with an address.

The All-Night Vigil with the Akathistos to the Pochayev Icon of the Mother of God was held. An endless file of believers went up to Metropolitan Filaret to be anointed with holy oil.

August 5 was a warm, sunny day. Divine Liturgy was concelebrated by



Procession at the Pochayev Lavra, August 5, 1975

Pochayev Lavra), "Volynskie eparkhialnye vedomosti". No. 8, 1915, p. 116.

the assembly of hierarchs led by Metropolitan Filaret assisted by the father superior, the visiting brethren, and the clergymen. After the Gospel reading, Archpriest Vitaliy Politylo spoke about the anniversary. The Lavra choir sang during the service. Many believers received Holy Communion on that day. At the end of the service, Metropolitan Filaret spoke about the grace-endowing power of true prayer. Metropolitan Nikolai read a telegram of greetings from His Holiness Patriarch Pimen. His Eminence Nikolai warmly thanked Metropolitan Filaret, the hierarchs, the father

superior and the brethren, the clergy, the choir, the pilgrims and the visitors for the common prayers and congratulated them on the anniversary feast on the holy mount of Pochayev.

There was a moleben to the Holy Mother of God with a procession followed by the singing of "Many Years".

The celebrations at the Pochayev Lavra will long be remembered for, as His Eminence Filaret said, "all of us have drawn spiritual strength from this feast for further work".

Archimandrite IAKOV PANCHUK,
Archpriest IOANN KOROL

NEWS OF THE DIOCESES

The Diocese of Arkhangelsk. May 22, 1975, the Feast of the Translation of the Relics of St. Nicholas, the Miracle Worker, from Myra in Lycia to Bari, was a day of special rejoicing for the diocese. On that day, Bishop Nikon, ruling hierarch of the diocese, prayerfully marked his 65th birthday and the 30th anniversary of his ministry in holy orders. For almost ten years now he has been administering the Diocese of Arkhangelsk.

Divine Liturgy on the feast day, and All-Night Vigil on the eve, His Grace conducted in the Cathedral of St. Elijah in Arkhangelsk with the assistance of the cathedral clergy. The cathedral was filled with worshippers who had come from the city and its suburbs to offer up prayers to St. Nicholas and to share the joy of the feast with their archpastor. After Divine Liturgy the clergy from other city churches arrived for a festal moleben. The clergy and parishioners of the cathedral warmly congratulated His Grace after the moleben and highly praised his ten-year episcopal service in the North. The faithful thanked His Grace for his assiduousness in conducting divine services and in preaching the Word of God, and presented him with flowers. In his reply Bishop Nikon thanked all those present for their good wishes and high appraisal of his work. He invoked God's blessing on all believers. The festivities concluded with the singing of "Many Years".

The Patriarchal Parishes in Canada. On May 17, 1975, Bishop Iov of Zaisk, Administrator of the Patriarchal Parishes in Canada and ad interim of those in the USA, arrived in Montreal where he was met and welcomed by Archpriest Victor Petlyuchenko on behalf of

the Canadian clergy and laity. On the following day, May 18, Bishop Iov left for Edmonton, the capital of Alberta Province and the ecclesiastical centre of the Patriarchal Parishes in Canada. The Canadian flock joyfully welcomed their bishop with flowers. Archpriest John Margititch greeted him on behalf of the clergy and parishioners of St. Barbara Cathedral and of all those present. In his reply, Bishop Iov wholeheartedly thanked all for the warm welcome accorded him and invoked God's blessing upon them. The hierarch conveyed to all believers the blessings of His Holiness Patriarch Pimen and Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations.

In the evening, Archpriest John Margititch and his wife held a reception in honour of Bishop Iov at their residence. All the clergymen of our parishes were invited. The evening passed in an atmosphere of true Christian love and left pleasant memories. The dinner ended with "Many Years" sung for Patriarch Pimen, Metropolitan Yuvenaliy and Bishop Iov of Zaisk.

On May 25, Bishop Iov celebrated Divine Liturgy in the Cathedral of St. Barbara in Edmonton. Headed by the cathedral dean the parishioners met him with due solemnity. His Grace was offered bread and salt and presented with flowers. The parishioners' children strewed his path with rose petals. In his address Archpriest J. Margititch said that they, the faithful children of their Mother — the Russian Orthodox Patriarchal Church — the parishioners of Canada, welcomed their dear Vladyka with joy as their spiritual mentor and father. After the dismissal, "Many Years" was sung.

On the same day a reception in honour of Bishop Iov was held by the sisterhood of the cathedral.

On June 1, the 5th Sunday after Easter, of the Samaritan Woman, His Grace officiated at Divine Liturgy in the cathedral.

On June 8, the 6th Sunday after Easter, of the Blind Man, His Grace celebrated Divine Liturgy in the Church of the Nativity of the Most Holy Theotokos in the village of Nisku. Bishop Iov was solemnly welcomed at the church gates by the parishioners with a cross and banners. In the narthex of the church His Grace was greeted by Peter Fodor, the churchwarden, and inside—by the rector, Archpriest Victor Petlyuchenko. The latter spoke of his parishioners' loyalty to their Russian Mother Church headed by His Holiness the Patriarch, and of their desire to maintain the life-giving link with her for ever.

In his reply, Bishop Iov assured all those present of our Church's constant care for the spiritual and other needs of her children residing in Canada. After the Gospel reading, His Grace delivered an exhortation. A reception in the bishop's honour arranged by the sisterhood of the church was held after the Divine Liturgy.

In the first days upon his arrival Bishop Iov paid official visits to Roman Catholic Archbishop MacNeil of Edmonton, Archbishop Andrey of the Ukrainian Greek Orthodox Church in Canada and Greek Catholic Bishop Nil. His Grace also called on Mr. William Havriiuk, the Mayor of Edmonton, in the City Hall.

Archpriest VICTOR PETLYUCHENKO
Edmonton, Canada

The Diocese of Mukachevo. On the second day of Easter, May 5, 1975, Archbishop Grigoriy of Mukachevo and Uzhgorod arrived in the Uzhgorod cathedral which had been festively decorated. His Grace was warmly met by members of the church council and the rector, Archpriest Dimitriy Shchoka, delivered an address of welcome. A hierarchal choir sang during the Divine Liturgy.

At the Lesser Entrance, with Patriarch Pimen's blessing, Archbishop Grigoriy raised Hegumen Miron, ecclesiarch of the cathedral, to the rank of archimandrite and delivered an exhortation. "God's Church is well aware of your acts of faith," His Grace said, "your irreproachable ministry, your devotion to the Holy Orthodox Church, the Orthodox faith of our glorious ancestors and our native Transcarpathian people in general. Forty-one years ago you made the vows of obedience, chastity and po-

verty to God. At one time you were put in charge of a monastery where you were the superintendent dean and confessor; later you were made rector of several parishes in succession and now you are the ecclesiarch of the Uzhgorod cathedral. You have fulfilled all your obediences as befits a zealous toiler in the vineyards of Holy Orthodoxy and have thus won respect and love. Let this high patriarchal award remind you always of the necessity to perfect yourself unwearyingly in spiritual life, to set a good example to the flock entrusted to you and to lead them along the path of faith, piety, chastity, truth, the path of submission to the will of God, and obedience to the Holy Church of Christ."

Father Mikhail Bobik and Father Yuriy Mitrovich were awarded kamelaukions also for Holy Easter.

At the end of Divine Liturgy His Grace preached a homily. "The Glorious Resurrection of Christ," he said, "is a source of sublime Christian joy. For us Christ's Resurrection is the ground and affirmation of our faith. The Apostle Paul wrote to the first Christians of the city of Corinth: 'And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ' (1 Cor. 15. 14, 15). Yet Christ has risen indeed and through this great miracle He has established His Godhead and the truth of His teaching." His Grace said further that the joy of Christ's Resurrection merged this year with another joy—30th anniversary of victory in the Great Patriotic War celebrated by all our people. "In these Paschal days, when life triumphs over death, during the celebrations of the 30th anniversary of victory," His Grace went on, "I appeal to you all on behalf of the millions who had laid their lives on the altar of our Motherland: let us work and pray for the great cause of peace throughout the world in order that our children may sleep undisturbed, that the bitter tears of mothers, widows and orphans are shed no more, and that the skies above us are never darkened again by the horrors of war." Archbishop Grigoriy concluded his homily with the words: "May the Feast of the Resurrection of Christ be an earnest of great spiritual joy for Christians and all nations—joy in peace for all people on earth."

The recipients cordially thanked His Grace and asked him to convey their gratitude to His Holiness the Patriarch for his consideration towards them. After Divine Liturgy "Many Years" was sung.



Archbishop Grigoriy of Mukachevo and Uzhgorod preaching in the Uzhgorod Cathedral of the Exaltation of the Holy Cross, May 5, 1975

On May 25, the 4th Sunday after Easter, of the Paralytic, Archbishop Grigoriy conducted Divine Liturgy in the Mukachevo Cathedral of the Dormition and ordained subdeacon and lector Ioann Podolei to the diaconate. For Holy Easter, with Patriarch Pimen's blessing, Father Antoni Voloshchuk, rector of the church in Keretski, Svalyava District, was raised to the rank of archpriest, and Father Mikhail Balog, rector of the church in Grushevo, Tyachev District, was awarded a pectoral cross. His Grace bestowed kamelaukions on Father Andrei Danysh, rector of the church in Velyatin, and Father Ioann Botita, rector of the church in Velikeye Komyaty.

The Diocese of Perm. On May 30, 1975, the 60th anniversary of Archbishop Nikolai's ministry in holy orders was prayerfully observed in the Perm Cathedral of the Holy Trinity.

The Apostle's words: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16. 13) have been the life motto of Archbishop Nikolai of Perm and Solikamsk (he will be 82 this year). Always energetic and exacting to himself and others, His Grace has been a fine example of devout and reverential service to Christ's Church. The Perm believers came to know Archbishop Nikolai first in 1957

as Archpriest Orest Bychkovskiy, Dean of the Holy Trinity Cathedral, superintendent dean of the church district, a gifted preacher and vigorous toiler in the vineyard of God.

In 1960, the cathedral clergy and parishioners sorrowfully parted with Father Orest whom they all came to love, but several years later, they met him again with great joy and gratitude to God as a hierarch of Christ's Church.

On the anniversary day, Divine Liturgy celebrated by His Grace assisted by many priests and deacons, was followed by a festal moleben. Hegumen Serafim, ecclesiarch of the cathedral, addressed the archbishop with words of greetings. On behalf of the clergy, the parishioners and members of the cathedral council, Archpriest Vladimir Zhokhov read out the congratulatory letter addressed to His Grace. "Many Years" was then sung. Archbishop Nikolai thanked all present for the attention accorded him and delivered a homily on bearing tribulations on the path to Christian salvation.

* * *

1975 marks the 30th anniversary of the pastoral service of Archpriest Vladimir Platonovich Zhokhov of the Holy Trinity Cathedral in Perm.

Father Vladimir was born in 1917 into a pious family. Before his call-up for military

service in the Soviet Army, Vladimir worked as an artist in Leningrad.

From 1941 he fought at the front, was wounded and severely shell-shocked. In 1945, on August 2, the Feast of the Prophet Elijah, he was ordained deacon in the Arkhangelsk cathedral and in the autumn of the same year, on the Feast of the Kazan Icon of the Mother of God, he was ordained presbyter. For fifteen years he served in the Diocese of Arkhangelsk where his pastoral gifts were manifest. Father Vladimir was also rector of churches in the towns of Murmansk, Kotlas and Syktyvkar and held the post of superintendent dean of the Arkhangelsk Diocese's 5th district (Komi ASSR).

In 1961 Father Vladimir was translated to the Diocese of Perm (its ruling hierarch was at that time Archbishop Sergiy Larin, † September 12, 1967) and appointed to serve in the Perm cathedral.

Father Vladimir graduated from the Leningrad Theological Seminary; he consistently reads the Holy Scriptures and his preaching is always based on them. He officiates at divine services reverentially and devoutly; the love and respect he enjoys among his parishioners are a due tribute to his pastoral zeal. Archpriest Vladimir Zhokhov has been honoured with many Church awards. For Holy Easter

of 1972 the Order of St. Vladimir, 3rd Class, was conferred on him.

The Patriarchal Parishes in Finland. Archpriest Igor Ranne, Superintendent Dean of the Patriarchal Parishes in Finland, stayed in Finland from February 8 to 23, 1975.

On Saturday, February 8, and on February 9, the 36th Sunday after Pentecost, he conducted All-Night Vigil and Divine Liturgy in the Church of the Protecting Veil belonging to the patriarchal community in Helsinki. The rector of the parish, Archpriest Boris Nikolayevich Pavinsky, marked in prayer his 80th birthday and on February 1—the 25th anniversary of his ministry in holy orders. On the representation of the ruling hierarch—Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe—His Holiness Patriarch Pimen honoured Archpriest Boris with the right to celebrate Divine Liturgy with the Holy Doors open until "Our Father". Metropolitan Johannes of Helsingfors, Archpriest Aleksandr Korelin, Dean of the Cathedral of the Dormition in Helsinki, and other members of the clergy of the Finnish Autonomous Church; Father Georgiy Kilgast, Rector of the Patriarchal St. Nicholas Parish, many members of the Patriarchal Parishes in Helsinki and of the parish of the Finnish Autonomous Church came



Archpriest Vladimir Zhokhov reading a welcoming address to Archbishop Nikolai of Perm and Solikamsk

to congratulate Father Boris on his memorable dates. Many kind words were addressed to him; he was praised for his years of diligent service to the Holy Church, for his permanent concern and work for the good and well-being of the community; all wished him good health for many years to come.

On February 16, the 37th Sunday after Pentecost, Archpriest I. Ranne assisted Metropolitan Johannes of Helsingfors in the Helsinki Cathedral of the Dormition, and on February 22, Saturday, and February 23, Sunday of the Publican and Pharisee, he led divine service in the Patriarchal St. Nicholas Parish.

While in Finland, Archpriest I. Ranne paid a visit to His Eminence Paul, Archbishop of Karelia and All Finland; he was received on two occasions by Metropolitan Johannes of Helsingfors, and called on Archbishop Dr. Martti Simojoki, Head of the Evangelical Lutheran Church of Finland.

At the invitation of Father Veikko Filadelf Laakso, Rector of the Orthodox Church of St. Nicholas in Kotka (Finnish Autonomous Church), Archpriest Igor Ranne attended divine service in the church. At a gathering of the



Archpriest Boris Pavinsky

parishioners he spoke of the life and activities of the Russian Orthodox Church, then the film of the 1971 Local Council of the Russian Orthodox Church was shown.

IN MEMORIAM

Archimandrite Avgustin Shkvarko

Archimandrite Avgustin (secular name Semion Ivanovich Shkvarko), the oldest clergyman in the Dnepropetrovsk Diocese, died suddenly on February 19, 1975.

He was born in 1902 into a peasant family in the village of Berezhanka, now in the Lanovetz District of Ternopol Region. At the age of nineteen he entered the novitiate at the Pochayev Lavra of the Dormition and in 1927 he took monastic vows, under the name Avgustin. In 1928, he was ordained hierodeacon by Metropolitan Dionysiusz of Warsaw and in 1934 hieromonk and appointed to the parish in the Kholm Region, Poland, where he served right up to the liberation of the area from the fascist invaders by the Red Army in 1944. Hegumen Avgustin was evacuated together with his parishioners from Poland to the town of Zaporozhye where he was appointed Rector of St. Philip's Church. In 1949, he was raised to the rank of archimandrite and appointed superintendent

dean of the churches in the Zaporozhye Region by Archbishop Andrei Komarov of Dnepropetrovsk and Zaporozhye († 1955). In 1952, he was made Dean of the Cathedral of the Protecting Veil in Zaporozhye.

In 1964, he was appointed Father Superior of the Pochayev Lavra of the Dormition by His Holiness Patriarch Aleksiy. In



1966 he was presented with a second ornamented cross and in 1968 he was awarded the Order of St. Vladimir, 3rd Class. In 1970, he was relieved of his obedience as father superior of the Lavra because of illness. He returned to Zaporozhye and from 1971 served as the Rector of the Church of St. Nicholas. For Easter 1974, His Holiness Patriarch Pimen awarded Archimandrite Avgustin the Order of St. Vladimir, 2nd Class. From December 1974, Father Avgustin was the superintendent dean of the churches in the Zaporozhye Region, and from January 1975 he was also the Dean of the Cathedral of the Protecting Veil.

Archimandrite Avgustin was noted for his devoutness as a monk and his obedience to the Supreme Church Authority. A great many repairs to the building of the Lavra were carried out through his endeavours and concern. For the monks he was a loving father. Always and in everything he set an example of true service to the Mother Church and the Motherland. His pastoral simplicity, sincerity, and monkly humility, as well as his gift of preaching and love

for his flock attracted many Christians to our Lord's Church.

With the blessing of Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, the funeral service and the monastic order of burial was conducted by Hegumen Kallinik, rector of the church in Orekhovo, Zaporozhye Region. When Archimandrite Avgustin was father superior he was the superintendent dean of the Pochayev Lavra. Many pilgrims attended

the burial service. The funeral oration was delivered by Archpriest Iliya Antonyuk of the cathedral and Father Sergiy Osadovsky, Rector of St. Aleksandr Nevsky Church in Melitopol. Condolence telegrams were received from Archbishop Leontiy, from Metropolitan Nikolai of Lvov and Ternopol, Holy Archimandrite of the Pochayev Lavra.

Archimandrite Avgustin was buried at the Zaporozhye cemetery.

Archpriest Aleksandr Ilyich Borodin

Archpriest Aleksandr (in schema, Pitirim), the superintendent dean of the church district and Rector of St. Michael's Church in Mordovo, Tambov Diocese, passed away on April 26, 1975, after a protracted and severe illness at the age of 60.

He was born into a peasant family on July 17, 1914, in the village of Shmarovka, today the Mordovo District of Tambov Region. His father died when he was six and he was brought up by his pious mother. In 1927, he finished the primary school in the village. He worked on the land, helping his mother. He always attended divine services on feast days. He had a good voice and an ear for music so he sang in the choir and served as a lector. From 1934 to 1937 he carried out the duty of rector in the village churches of Shmarovka and Kirsanovka in the Mordovo District. He intended to become a monk and went to the Ioninsky Holy Trinity Monastery in Kiev. But, to his great distress, the monks blessed him to return home where God had indicated that he should take another path which consisted of marriage.

From 1941 to 1945 Aleksandr Borodin served in the Soviet Army, fought in the battles of the Great Patriotic War and made it to Berlin. He was decorated with the medals "For Victory Over Germany in the Great Patriotic War of 1941-1945", "For the Capture of Berlin" and "For the Liberation of Warsaw". After demobilization he returned to his native village. In 1946, he was appointed rector in the Church of St.

Michael the Archangel in the village of Mordovo. In 1950, on the Feast of the Presentation of our Lord he was ordained deacon by Bishop Ioasaf (Zhurmanov) of Tambov and Michurin († 1962) and in 1951, he was made presbyter at the same church. In 1954, he was appointed rector of the church.

Father Aleksandr's service to the Church was distinguished



for his love for God and men. His simple and sincere sermons penetrated deep into the hearts of the worshippers. Pilgrims came to see him at the church from remote places in our Motherland. Many felt the power of his prayer and were grateful for his pastoral advice. He was known as a man who led a life of great spirituality. Father

Aleksandr was not only a remarkable minister, but a splendid administrator and zealous rector. He enjoyed the respect and love of both the Church authorities and his fellow clergymen and parishioners. During his years as rector the magnificent Church of St. Michael the Archangel in Mordovo was completely restored and redecorated.

In 1973, he was awarded an ornamented cross for his zealous pastoral work for the good of the Holy Church, and in 1974, the Order of St. Vladimir, 3rd Class.

On his name day (Feast of St. Aleksandr Nevsky) he became a monk, and not long before his death he took the schema under the name Pitirim, in honour of St. Pitirim of Tambov. Feeling that he was about to depart to the other world, Father Aleksandr gave his own and his spiritual children his blessing and last exhortations. On the day commemorating St. Lazarus's resurrection, Lazarus Saturday, April 26, Father Aleksandr received Holy Communion in the morning and half an hour later passed away with the prayer "Oh Lord, take my soul" on his lips.

Many worshippers gathered at the church in Mordovo on Holy Monday, April 28, 1975. Father Aleksandr's large family—his widow, children and grandchildren—attended the burial service. After the Liturgy of the Presanctified, the burial service for the late pastor was conducted by Archbishop Mikhail of Tambov and Michurin with the local clergy of the parish and clergymen from other churches assisting. Before the burial service the Most Reverend Mikhail delivered an oration in which he noted Father Aleksandr's touching love for his church and parishioners, and called upon all those gathered there to pray sincerely for the repose of the newly-departed in the heavenly mansions with firm hope in our Lord's mercy and forgiveness for his voluntary and involuntary sins.

After the burial service with the singing of the hirmoi from the Great Canon, the body of the deceased was borne round the church and committed to the earth at the entrance to the local cemetery, as willed by him.

The Purpose of Christian Living

Many of you, fathers and brothers, heeding the call of God have set yourselves the pious objective of becoming ministers of the Church of Christ in the belief that pastoral service is the summit of Christian living. Sometimes one hears individual clergymen declaring with sincere conviction that a pastor has, through the grace of ordination, donned his bridal garments, thereby receiving an automatic guarantee of entry into the Kingdom of God, the Church in Heaven.

But this is far from being the case. In his Epistle to the Ephesians, the Apostle Paul writes: *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ* (Eph. 4. 11-13).

The question of the aim of a Christian life is not a new one. In the practical experience of spiritual life it has been convincingly resolved and confirmed by the ascetics of righteousness, the masters and creators of "the prayer of the heart". Yet in the whole history of the Church no one has, perhaps, given such a precise, clear and convincing answer to the question as that great saint of the Russian Orthodox Church, the God-bearing St. Serafim of Sarov.

By Divine Providence, the starets of the Sarov cloister came into the world so as to reveal, even to the most unlettered of people, the sacred mystery of God's economy for world salvation.

First of all, he emphasized that the

meaning and aim of spiritual life was being distorted, and the ways leading to salvation were being abandoned, as a result of Christians' lack of attention to the operation of Divine Providence.* "The trouble is," said the saint, "that, while gaining in age, we do not gain in grace or knowledge of God, as did our Lord Jesus Christ, but, on the contrary, growing more corrupt, we gradually lose the grace of the Holy Spirit and, to many different degrees, become sinners or even inveterate sinners" (p. 39). St. Serafim held the vagueness, diffuseness and even, in many cases, the erroneousness of believers' ideas of the aim of Christian living to be specifically responsible for the cooling of Christian faith, the decline in spiritual and moral life, and the spread of evil throughout the world. He took a sceptical view of the general moralistic recommendations to go to church, pray to God and do good (p. 41). The enlightened starets tells us that "the aim of Christian living is to win the Holy Spirit, and that is the purpose of the life of every Christian who lives the life of the spirit" (*ibid.*).

In this sense, the various Christian virtues and spiritual labours are good not in themselves, but to the extent that they help to secure the grace of the Holy Spirit. "No matter how good they may be in themselves," the saint stresses, "fasting, vigils, praying, chastity and all the other virtues that are practised for the sake of Christ do not alone constitute the purpose of our Christian way of life, nor were we born simply to perform just them; the objective of our lives is the grace of the Holy Spirit that they bring us. To win or acquire

* "O tseli khristianskoi zhizni. Beseda prepodobnogo Serafima Sarovskogo s N. A. Motovilovym", Sergiev Posad, 1914, p. 33. Further references to this text are given in brackets following a quotation.

From a homily delivered to the students of the Odessa Theological Seminary.

... is the only purpose of Christian living" (p. 42). The subtlety and complexity of the task facing every Christian who lives the life of the spirit are summed up by saying that he has to decide through experience in everyday life to which virtue he should give pride of place, which Christian discipline he should cultivate particularly, and what acts bring grace-giving enlightenment. St. Serafim said: "Roughly speaking, you will receive more divine grace from prayers and vigils, so stay awake and pray; much of the grace of the Holy Spirit is received through fasting, so fast; more through charity, so be charitable. Think in this way about every virtue that is practised for Christ's sake" (p. 8).

Explaining the well-known parable of the Ten Virgins with their lamps (Mt. 5. 1-12), St. Serafim pointed out that chastity is the highest of all virtues" (p. 43). Yet he did not share the view of many well-known interpreters, who explained the "bridegroom's" rejection of the "foolish" virgins in terms of their lack of virtue, good deeds or the oil of mercy and charity. "I think, wretched as I am," he said, "that the one and only thing that they lacked was the grace of the Holy Spirit... As they practised their virtues, those virgins supposed, through spiritual incomprehension, that the Christian cause consisted of nothing more than being virtuous" (p. 63).

Like the great fathers of old, St. Serafim constantly pointed to the need for a discriminating approach to the concrete and living experience of spiritual life. Recalling the teaching of St. Antony of Egypt on the three wills that are active in every person, St. Serafim declared that only apprehension of God's will concerning oneself could save the soul, since it set a person on the desired path of doing good and drew the grace of the Holy Spirit (p. 44).

St. Serafim's teaching that the purpose of Christian living is to win the Holy Spirit follows naturally from Holy Scripture and the dogmatic teaching of the One, Holy, Apostolic and Catholic Church.

God created man in order that he should enter into the plenitude of divine life and divine love. This is thoroughly indicated by the fact that man was ori-

ginally created in the image and likeness of God Himself (Gen. 1. 27; 5. 1).

At the end of ages the Lord Jesus Christ brought to the world the Good News about the Kingdom of Heaven, the Church and the people of God. He made known to mankind the will of His Heavenly Father (Eph. 1. 9) *that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth* (Eph. 1. 10). He also revealed the mystery that all true and fruitful members of the Church are *built together for an habitation of God through the Spirit* (Eph. 2. 22).

St. Paul defined the inner substance of the future Kingdom of Christ as the eternal, joyous and blissful state of the spiritualized soul. *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost* (Rom. 14. 17).

The Lord says: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. 3. 20). This is the way in which relations between God and man are defined within the fold of the Church. They are enlivened by the Holy Spirit, binding together the members of the Church in these spiritual relations, *for as many as are led by the Spirit of God, they are the sons of God* (Rom. 8. 14). Christ said: *God is a Spirit: and they that worship him must worship him in spirit and in truth* (Jn. 4. 24). He also testifies that *the Father seeketh such to worship him* (Jn. 4. 23).

All this explains why from the first centuries of the New Testament era the Holy Fathers emphasized that deification was God's chief thought as regards man, and that it was realized through the winning of the grace of the Holy Spirit. The conditions for the divine abundance are love of man for God, his desire always to be with God and the feeling of being orphaned and exiled when parted from the divine love of communion with God. It was to this that the Saviour was referring when He said: *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him* (Jn. 14. 23).

Faith and living religious experience

"are the only legitimate means of comprehending the dogmas".* In our present fallen state, we do not know and cannot imagine our future life. Holy Scripture declares that the *eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (1 Cor. 2. 9). But the experience of God's saints over the centuries provides ample instances of the descent of the Holy Spirit upon believers, and it is these examples that enable us to consider the beginnings of man's life with God.

One of these instructive examples is set by St. Serafim of Sarov.

The winning of the grace of the Holy Spirit is the crown of Christian beneficence, given to those who have been able to *put off the old man with his deeds* (Col. 3. 9) and *put on the new man, which after God is created in righteousness and true holiness* (Eph. 4. 24). The road to spiritual perfection is not easy and demands great effort.

The priesthood offers extremely favourable conditions for achieving spiritual perfection and winning the grace of the Holy Spirit, for it is the essence and task of a priest to be participant in and *stewards of the mysteries of God* (1 Cor. 4. 1). Constantly standing before the altar of grace, you thereby receive an exceptional privilege and special rights, but this also lays upon you special obligations and a special responsibility—primarily for the souls of your charges. As the Prophet says: *Cursed be he that doeth the work of the Lord deceitfully* (Jer. 48. 10). That is something you must never forget.

* Father Pavel Florensky, "Stolp i uiverzhdenie istiny" (The Pillar and Ground of the Truth), Moscow, 1914, p. 3.

The priesthood is likened by some spiritual men to the long road to Golgotha. The following words of St. Paul make this idea particularly clear: *Who I am weak, and I am not weak? who is offended, and I burn not?* (2 Cor. 11. 29). In the very near future, dear fathers and brothers, the Lord will, through the Supreme Church Authority, entrust each of you with a flock. Every one of your charges will have his own spiritual failings and temptations, and for each person you will have to suffer and pray ardently to God.

The *coats of skins* that mankind was given to wear after the Fall are extremely heavy. The weight pins our eyes to the ground and makes us forget about higher things and care excessively for earthly things. This weight of sin quenches our zeal and ardour in faith, as well as our desire to ascend the steps of virtue. The Saviour instructed us to *strive to enter in at the strait gate* (Lk. 13. 24), therefore, fathers and brothers, if you do not gradually learn to love your brother and have compassion on him, and if you do not acquire the ability to feel another's grief and weakness, as if they were your own, then your reward will be small, and it will bring you neither the crowns of the conquerors of sin, nor the grace of the Holy Spirit.

Give diligence to make your calling and election sure (2 Pet. 1. 10).

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3. 18). *Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (1 Cor. 15. 58). Amen.

Archimandrite AGAFANGEL SAVVIN

Rector of the OT

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A Reminder Before Confession

Dear brothers and sisters, the All-Merciful Lord, having brought us to confession to-day, promises us through the words of the Prophet that *one of his sins... shall be mentioned unto a sinner who repents and turns away from his sin (Ezek. 33. 14-16).*

We are called to repentance by our Lord Jesus Christ, by His Forerunner, St. John the Baptist, and by the Holy Apostles, for it is the first step towards salvation.

St. John the Divine instructs Christians: *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, [the Lord] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 Jn. 1. 8-9).*

Repentance is full and complete if the penitent realizes the seriousness of transgressing God's commandments as he names his own sins to the father confessor, and if he condemns himself for them. Confession purifies and relieves the soul of a sinner. Enlightened and strengthened by God's help and forgiveness, he strives ardently to follow His commandments, and to be in Christ and with Christ.

Repentance is of immense benefit to the person who does not revert to the path of sin. The Lord will not turn away from those who have sinned through weakness, for He Who ordered us to forgive our brother *until seventy times seven (Mt. 18. 21-22)* forgives every sinner who repents sincerely and wholeheartedly. But it is pointless to repent and yet think that you will soon again indulge in sinfulness and iniquity: repentance of this kind is worthless in the sight of God.

In repenting, let us follow the advice of the early ascetics of piety who taught us to: "Put the commandments of God on one side, and on the other your own life, and see where they agree and where they differ. Remember all your duties towards God, your neighbour and yourself, and examine your life and see how it measures up."

O most merciful God, help us in these sacred moments to perceive all our

transgressions and vices in the light of Thy Word. Help us towards sincere and wholehearted repentance, and bestow on us Thy forgiveness and mercy.

Brothers and sisters, we are all the children of our Heavenly Father. We love our Lord and therefore wish to obey His commandments. The most important of them is the commandment of love, for it is love alone that saves us for life everlasting. The Lord says: *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (Jn. 13. 34-35).*

In Chapter 13 of the First Epistle to the Corinthians, which St. John Chrysostom called "a hymn of love", St. Paul speaks of what our love (charity) ought to be like: *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things (vv. 4-7).* The man who loves God and his neighbour is prepared to make any sacrifice.

St. Ephraem Syrus said: "Just as love is the highest of all virtues, so hatred for one's brother is the most grievous of sins; for any man who *hateth his brother is a murderer*, as St. John the Divine tells us. Whoever hates his brother hates the Lord Himself."

How often our hearts, not knowing love, are filled with spite, a desire for vengeance, anger, hypocrisy, cunning, deceit, self-love, vanity, pride and other base feelings! O God, the All-Merciful, pour Thy mercy upon us, sinners that we are, and forgive us our trespasses and iniquities.

There are, perhaps, some among you who, like the lawyer mentioned in the Gospel, will ask: *And who is my neighbour* whom I should love and do good to? Anyone who thinks thus should recall our Lord's parable about the Good

Samaritan (Lk. 10. 25-37) and try to recognize himself among the persons mentioned in it.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? Jesus asked the lawyer. He answered: *He that shewed mercy on him.* Then Jesus said: *Go, and do thou likewise.*

Jesus's behest to go and do likewise also applies to us. We should do well to ask ourselves whether we behave like the Good Samaritan.

The General Epistle of the Holy Apostle James contains the lines: *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?... Ye see then how that by works a man is justified, and not by faith only... For as the body without the spirit is dead, so faith without works is dead also* (Jas. 2. 14-16, 24, 26).

Brothers and sisters, do you heed the Lord's commandment: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16)?

What are our faith and works like? Do we glorify God with our lives?

As one of the petitions made in the Lord's Prayer, we say: "Our Father..., forgive us our trespasses, as we forgive them that trespass against us". *For, says the Lord, if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses* (Mt. 6. 14-15).

Brothers and sisters, let us imagine ourselves at Golgotha, standing beside the Cross of the Great Sufferer, our Lord Jesus Christ. Christ is on the Cross. He looks at the people with eyes full of divine love and feels compassion for the damned. Thinking of the eternal torments awaiting unrepentant sinners, He forgets about Himself and prays for His enemies: *Father, forgive them; for they know not what they do* (Lk. 23.

34). Jesus Christ is still praying for mankind—for, during moments of infinitely lesser suffering, we, His children and followers, crucify the Son of God again and again through our sin and lack of faith. Remember O Christians that only through forgiveness of one's neighbour is God's forgiveness guaranteed us: those who are called to inheritance must themselves bless all. If we refuse to be reconciled with our neighbour, we are giving place in our hearts to the devil (Eph. 4. 27).

O Lord, help us to forgive those who have offended us, and soften the hearts of those we have offended, that they may forgive us.

Broad is the gateway and spacious the path of a sinful life. But narrow and confined is a life of virtue leading to salvation. That is why the Lord said: *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it* (Mt. 7. 13-14).

Let us ponder in our hearts and see which path we are treading.

The Word of God instructs us that *the kingdom of heaven suffereth violence, and the violent take it by force* (Mt. 11. 12), i. e. it is only given to those who struggle constantly against their passions and vices, and who overcome themselves through considerable exertion of will so as to emerge victorious from their single combat with the enemy of man, and to worthily follow the path indicated by Christ.

Are we thus, zealously, concerned for our salvation?

The Lord says: *...every idle word that men shall speak, they shall give account thereof in the day of judgment* (Mt. 12. 36). Remember this. We shall have to account not only for our deeds but also for our words, since they are endowed with great power.

One of the preachers of the Gospel once said: "The word needs to be handled just as carefully as the loaded rifle even more so in fact, since it is capable of inflicting a spiritual wound, which is worse than death."

St. Paul wrote: *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers* (Eph. 4. 29). Another Apostle says: *If any man among you seem to be religious, and bridleth not his tongue... this man's religion is vain* (Jas. 1. 26). And elsewhere: *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation* (Jas. 5. 12).

All too often we have to turn to God and beg: *Set a watch, O Lord, before my mouth; keep the door of my lips* (Ps. 41. 3).

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Mt. 18. 7). Temptations (offences) overwhelm us because of human weakness and not because God has so ordained. Woe betide the person who becomes the instrument of temptation.

Each of us should take a closer look at his own life to see whether or not it is a temptation for others.

The Lord says: *Judge not, that ye be not judged* (Mt. 7. 1). Malicious gossip and the condemnation of another person are incompatible with Christian love. The right to judge belongs to God alone, for *there is one lawgiver, who is able to save and to destroy: who art thou that judgest another?* (Jas. 4. 12).

Do not forget this behest of the Lord's.

Holy Scripture also contains the following appeals: *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits* (Rom. 12. 16).

We are Orthodox Christians, and we consider our way of pleasing God as the correct way. But it is wrong for us to elevate ourselves and to scorn others who are following a different path towards God. Love for God and the fulfilment of His commandments can be expressed in different ways.

We are all brothers—the children of the one Heavenly Father, Who loves

us all alike. If we condemn our brothers and scorn them, we shall never be pleasing in the sight of God, Who commanded us to love. Not different ways of serving Him, but discord, enmity, mutual hatred and reluctance to understand one another, are unacceptable to the Lord. Let the main thing in our relations with other people be that which unites rather than divides us. *Let us therefore follow after the things which make for peace, and things wherewith one may edify another* (Rom. 14. 19).

This is not to say, however, that we can forsake our own way of pleasing God in favour of a different way. We must retain our own identity, yet still be at one with other people in our common service of God and the fulfilment of His commandments. But caution is required here, too. St. Paul declares: *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness* (2 Cor. 11. 13-15). St. Peter also warns us: *beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ* (2 Pet. 3. 17-18).

Every true Christian endeavours to imprint on his soul the image of our Lord and Saviour that is recorded in the pages of the Holy Gospel and in the teaching of the Church, for this life-giving image alone, like the Sun of Righteousness, lights up for us the thorny path leading to eternal life.

Let us beseech our Lord that He Himself, through His divine grace and power, will protect us from temptation and help us to implicitly obey His holy commandments and behests.

The earthly children of the Heavenly Father will always be His children in the Kingdom of Heaven for ever and ever.

Let us recall another of the Lord's commandments: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets* (Mt. 7. 12).

This commandment of Christ the Saviour's reminds us of the ancient warning: *Whoso digeth a pit shall fall therein* (Prov. 26. 27; Eccles. 10. 8). We are distressed if people are spiteful and hardhearted towards us, deceive us, steal from us, mock us or condemn our intentions and deeds. Sometimes a person disparages or curses another, cruelly offending him and causing him much suffering. Remember that he who slanders his brother will inevitably pay for his sin. Both Holy Scripture and popular wisdom maintain that a person reaps what he sows. It is enough to put ourselves in the other person's place, and then our heart and conscience will tell us how to act in each particular case. Therefore, never do to others what you would not want done to you, nor even wish it on them.

This golden rule from the Gospel bears golden fruit—the peaceful life of which all people dream: peace in every man's soul, peace in the family, and peace among peoples.

Let us ponder, brothers and sisters, and decide whether we are following the Apostles' road of peace, love and sanctity, or whether we have chosen a different path in life.

The Lord also says: *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven* (Mt. 10. 32-33). May these words of our Lord and Saviour Jesus Christ be a warning to each of us.

If any man serve me, let him follow me, says Christ, and where I am, there shall also my servant be (Jn. 12. 26). Let us, then, be faithful to Him, and He, in accordance with His firm promise, will give us *a crown of life* (Rev. 2. 10).

For our edification, St. Paul indicates definite sins. Wishing to forewarn us against falling into sin, he says: *Walk*

in the Spirit, and ye shall not fulfil the lust of the flesh... Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like:... they which do such things shall not inherit the kingdom of God (Gal. 5. 16, 19-21).

Let us inquire of our conscience whether we, too, are among those to whom the Holy Apostle is referring.

The following words of the Apostle afford us great comfort: *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God* (1 Cor. 6. 11).

Let us, then, pray fervently to our Saviour the Lord Jesus, for He is the atonement for our sins and for those of the whole world.

O Lord Jesus Christ, Son of God, look down with mercy upon us, Thy unworthy servants—grievous sinners who have been redeemed through Thy Blood. We have sinned before Thee in our words and through our evil deeds, yet Thou, most merciful and just God, hast not rejected us; Thou never ceasest to call us to repentance, and still waitest for us to turn to Thee.

O Lord, we hear Thy call; grant us understanding and turn us to Thee. Give us the strength to overcome our yearning for vanities and delusions, and our inclinations towards sin and passion.

O most merciful and long-suffering God, illumine our souls with the flame of Thy holy love. Have mercy upon us repentant sinners. Arm us for the struggle against evil and sin, and grant that we may emerge victorious. Deprive us not of heavenly joys and eternal bliss. Amen.

Archimandrite AFANASIY KUDYUK



Sessions of the Committee for the Continuation of Work of the Christian Peace Conference

Siofok, Hungary, September 16-20, 1975

Communique

1. The Committee for the Continuation of Work (CCW) of the Christian Peace Conference met at the invitation of the Ecumenical Council of Churches in Hungary in Siofok, Hungary, from September 16 to 20, 1975.

2. The sessions of the CCW were attended by 239 members from 43 countries; leaders and secretaries of the Study Commissions; representatives of the member-Churches and regional groups of the CPC; observers of various ecumenical and peace organizations, guests and journalists.

3. The CCW discussions centred on the theme: "The Calling of Christians to Cooperate for Peace and Justice" (Is. 32. 17: "And the work of righteousness shall be peace").

Prof. Dr. J. R. Chandran (India) as chairman, Metropolitan Nicolae Corneanu of Banat (Romania) as vice-chairman, Mrs. Esther Coker (Sierra Leone) and Dr. Carl Soule (USA) as assistants were elected to the board of the meeting.

The CCW is the largest elected leading body of the CPC. It has the task to examine and evaluate the work of the movement since its last meeting in 1973 (Zagorsk, USSR) and to decide the tasks to be dealt with by the movement in the next period.

To enlarge the movement the CPC decided, with the amendment to the Statutes, to raise its membership to 100 and co-opt new members.

4. The meeting opened with a divine service led by Prof. Ch. G. Baeta (Ghana). Prof. Dr. L. M. Pákozdy (Hungary) preached the sermon on the text from Is. 32. 13-17.

5. The assembly was greeted on behalf of the Ecumenical Council of Churches in Hungary by its president, Bishop

Dr. Tibor Bartha, as well as by representatives of the Hungarian Roman Catholic Peace Committee "Opus Pacis", the Hungarian Peace Council, and the Municipal Council of Siofok.

Greetings were addressed to those assembled by the World Council of Churches, the All Africa Conference of Churches, the Conference of European Churches, the delegations of the Democratic Republic of Vietnam and the Republic of South Vietnam as well as by a number of congregations in Hungary.

6. In his opening address Dr. Nikodim, Metropolitan of Leningrad and Novgorod, President of the CPC, characterized the most recent political developments. He pointed out that a number of questions for the solution of which we had struggled for years were now happily solved, as for instance, the recognition of the GDR, the victory of the Vietnamese people and the completion of the Conference on Security and Cooperation in Europe.

7. Reports on the main theme were delivered by Prof. M. J. Yutzis (Argentina), Prof. K. Pröhle (Hungary) and Prof. J. Will (USA). Prof. Yutzis spoke about the role of Christians in the process of liberation in Latin America. Prof. Pröhle pointed in his report to the theological significance of cooperation for peace as well as to concrete steps to achieve their realization. On the basis of the exegesis of the biblical motto of the meeting, Prof. J. Will spoke about peace and justice and the necessity of frank information.

Prof. J. Bognár, Director of the Institute for World Economy at the University of Budapest, informed the participants as an expert on the question of the new world economic order.

Those assembled discussed in an open

and lively debate the theses of the reports, especially of Prof. J. Will and Prof. Bognár.

8. General Secretary Dr. K. Toth presented his report on the activities of the movement in the last two years. Long sections of his exposition were devoted to problems of the new world economic order and disarmament, as well as to the evaluation of the completion of the Conference on Security and Cooperation in Europe in Helsinki. In this context, Dr. K. Toth emphasized, a new awareness is developing in the great family of nations. The great problems affecting the world and the peoples cannot be solved without serious efforts for cooperation between East and West, North and South.

In regard to the question of the theology of peace, he said: the CPC is not engaged in a self-contained theology which would be compulsory for Christians from very different traditions. On the contrary, what we aim at is that the various confessions should be induced by their own theological traditions to contribute to the building up of the theological basis of the CPC.

9. The CCW continued its work in four commissions. The Theological Commission tried to further clarify the Christian motivation of peace activity as well as its hindrances. The Political Commission discussed the current questions of world peace. The discussions of the Economic Commission centred around the necessity of a new world economic order. The Administrative Commission devoted its attention, among other things, to the question of how the work of peace could be extended by a more extensive participation of women and young people.

10. The result of the deliberations of the CCW on the problems of world peace and the cooperation of Christians to this end was summed up in a resolution which was approved by the assembly.

The document, starting from a general description of developments in the world over the last three years, deals with the policy of peaceful coexistence, the requirements of a just peace, the necessity of disarmament, the possibilities of worldwide cooperation. Special attention was paid in the document to

the theological aspects of the peace activities.

The meeting issued, furthermore, messages to the 5th WCC Assembly in Nairobi and the Conference of European Churches on the question of European security.

11. A delegation of the CCW leader was received by Pál Losonczi, Chairman of the Presidential Council of the Hungarian People's Republic. Imre Miklós, Secretary of State for Church Affairs, and Bishop Dr. Tibor Barthas, President of the Ecumenical Council of Churches in Hungary, gave receptions for the participants in the CCW meeting.

12. Participants in the CCW meeting preached the Word of God to various congregations in Hungary and by attending divine services entered into contact with the ecclesiastical life of the host country.

13. The meeting of the CCW was preceded by a session of the CPC Working Committee. At the next session of this body, on September 20, the first evaluation of the CCW work was given.

During the meeting of the CCW, participants in the Asian Christian Peace Conference in Kottayam, India, met to discuss the questions of continuing the work of the Conference.

14. The CCW sent letters of thanks for the manifold help in carrying out the meeting to President Pál Losonczi, Secretary of State Imre Miklós, and the Ecumenical Council of Churches in Hungary.

15. The meeting of the CCW of the CPC in Siofok in 1975 has confirmed the conviction that lasting and just peace can only be brought about by the cooperation of all peace forces.

* * *

From the Russian Orthodox Church the following members of the Committee for the Continuation of Work of the CPC took part in the sessions: Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, President of the CPC; Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Yuvenaliy of Tula and Belev; Archimandrite Kirill Gundyayev, Archpriest Nikolai Gundyayev, A. S. Buyevsky and N. P. Anfinogenov.

Resolution

I

The political developments in the world during the last two and a half years have been marked on the whole by further qualitative changes in the power relations in the world to the benefit of peace.

The victory of the heroic Vietnamese people and the victory of the liberation forces in Indochina in general, made the whole world realize that the political and moral power of nations which are striving for peace and justice can set limits to imperialism and defeat the aggressor together with his henchmen. After a 30-year-long struggle full of sacrifice, the peoples of the Democratic Republic of Vietnam and the Republic of South Vietnam have now embarked on the path to a future in peace and liberty.

In Africa the liberation movements in Mozambique and Guinea Bissau have attained victory, in Angola the end of its colonial rule has come, and in other parts of Africa the liberation movements have made considerable progress.

The development of the liberation movements in the former Portuguese colonies was not without an effect on the metropolis itself. In April 1974, the fascist regime in Portugal was overthrown. Similarly, the colonels' regime in Greece was toppled.

Also in other spheres of the worldwide struggle for peace, independence and justice, qualitatively new developments have been recorded. We have in mind the growing recognition of the rights of the Palestinian people, the partial lifting of the blockade of socialist Cuba and significant successes of the struggle waged by the workers' movements in Western Europe, especially in Italy.

An event of historical significance is the successful completion of the Conference on Security and Cooperation in Europe. The consensus of Helsinki must be considered as the charter for the realization of peaceful coexistence in Europe—especially as regards its formulation of the basic ten principles.

While previously there was a danger

of the world being threatened with a global conflagration from Europe, today an inspiration for the realization of peaceful coexistence may come from Europe and at the same time more new forces of solidarity with the nations struggling for peace and justice may be released.

The underdeveloped nations are triumphantly attempting to recover their natural resources from the control of imperialist dominion and to freely dispose of them for their own economic development.

The United Nations, as shown for example by its calling for a new economic order at the sixth special session, has taken a positive attitude towards the creation of international relations that would be more favourable for peace and justice.

There has been a worldwide denunciation of the subversive and aggressive activities on the part of the CIA and other secret agencies in the service of imperialist interests.

Since the international processes of peace and progress do not occur automatically, regressive processes have also taken place in the course of the last two and a half years; the character of some of them being even such as to endanger peace. This shows that while being defeated in one place imperialism does its best to deal a blow elsewhere.

The putsch of the fascist junta in Chile must repeatedly make us declare our solidarity with the oppressed popular forces in that country. The occupation of territories of Arab countries which has been going on since 1967 has not been eliminated through partial and temporary settlements. The defeat of imperialism in Indochina has led to an aggravation of the situation in other parts of Asia (Bangladesh, South Korea, the Indian Ocean). The new democratic development in Portugal is being threatened by reactionary forces. Racism in Southern Africa is an unyielding enemy of humanity. We must repeatedly point out the dangers involved in the arms race and the threat of using atomic weapons. Last but not least, we can see that underdevelopment, hunger and ecological catastrophes imperil hu-

mankind. We have always been in favour of establishing a lasting peace order on the basis of mutual confidence and agreements. Today we are doing so through developing peace consciousness which makes us strive for the development of peace order in the spirit of justice and manifestation of solidarity.

In this respect our movement feels itself aligned with all the peace forces which participated in the World Congress of Peace Forces. In this respect it feels itself aligned with all the ecumenical bodies which are making their contribution to the struggle for peace, justice and reconciliation. In this respect it is ready to cooperate with peace-loving forces of other religions.

The peace which has been granted to us by God obliges us to acts of solidarity for the sake of peace all over the world.

II-a

The Helsinki summit must be considered as one of the most outstanding successes for the policy of peaceful co-existence initiated by the socialist countries. The background and foundation of this common decision is the recognition on the part of the responsible politicians that an armed conflict between the leading powers would result in the annihilation of all humankind while their cooperation opens the way to the future.

Security cannot be reached by weapons but must be based on consensus that nuclear weapons constitute an almost undescrivable danger. Cold war leads to no results other than mistrust and hate among nations and a waste of means which could better be used to solve the urgent problems of the Third World. Although there is no doubt that the political, economic and ideological differences still exist, the successful completion of deliberations on European security and cooperation made it clear that peaceful coexistence has no alternative and is possible among nations with diametrically opposed ideologies and political programmes.

The Final Act of the Helsinki meeting is a hopeful and historical beginning. A consensus with regard to the principles regulating the interstate rela-

tions is expressed. The present national borders are recognized by all. It announces that refraining from the threat or use of force is a basic principle. Respect for human rights and fundamental freedoms is one of the points to be implemented.

A special task for Christians and Churches is now to support the elimination of the causes of suspicion, mistrust and hatred and help realize cooperation among nations. In front of us stands the implementation of the moral and ethical tasks by taking practical steps in confidence-building. The CPC considers the Brussels Forum an important event in the public life of contemporary Europe, appreciates the decisions of the Second Assembly of Public Forces for Security and Cooperation and considers it necessary to give all-round support to its further activities.

Churches and Christians united in the CPC for promoting peace will do their best to make the documents signed in Helsinki known in the widest possible circles and will contribute to the implementation of their purposes.

The Helsinki summit gives an example for regulating the inter-state relations in other parts of the world as well. It is a model which implies that no nation must be a loser but the whole of humankind will be winner. Therefore it could have positive consequences for solving the political problems in Asia, the Middle East and Latin America.

II-b

The main historical events in the period after the Second World War affecting the world economy are the following:

(1) The development and the consolidation of the socialist mode of production. Many nations in Europe and the Third World have broken with the oppressive capitalistic economic system and are developing a more rational and just economic order.

(2) The process of political decolonization. Many former colonies in Africa and Asia have obtained their political independence. Yet they have discovered that this achievement has been neutralized through new colonial forms of economic exploitation.

(3) The concentration of international financial resources in the hands of powerful multinational corporations, with their roots in the capitalist nations, has tended to strengthen the imperialistic control and domination over natural resources, labour, technical and financial capacities of the Third World countries. These elements have produced a number of serious trends. These can be characterized as:

1. The threat of world hunger. Several hundred million persons are on the verge of perishing from starvation. In a world in which science, technology and industry thrive, it is scandalous that so large a part of humanity suffers from the cruel consequences of economic exploitation.

2. The increasing inflation and unemployment in all parts of the world where capitalism is dominant. Inflation, as a negative redistribution of wealth affects primarily the most deprived social groups and nations. Furthermore, by lowering the levels of consumption, it also affects critically the capitalistic production itself. This creates the conditions for economic recession and massive unemployment.

3. The creation of centres of conflict between nations that want to control their economies and the imperialistic interests. The United States and other self-seeking industrialized countries have answered the attempts of the Third World to achieve economic independence with menace of aggression and intervention.

4. The attempt of the underdeveloped nations to rescue and control their natural resources for the benefit of their own economic development. The world crisis has affected more acutely the dependent nations and has led them to demand the creation of a new economic order, as expressed by the UN in 1974 at its sixth special session.

This new economic order should be based on the following elements:

1. The control and recovery of natural resources and their use for an individual nation's own development ends.

2. The achievement of a more just balance of prices in the world market. This will eliminate the present unfavourable position of the underdeveloped nations.

3. The creation of non-oppressive forms of financial cooperation among the nations forming a more just and rational economic interdependence. In this way the old forms of international dependence and domination are substituted by new relations of interdependence based on the mutual respect of the countries involved.

This new world order presupposes a better, more rational and just redistribution of national production and income for the benefit of the presently deprived social groups and classes. Thus the new international economic order must be accompanied by the creation of more just international relations, free from the oppression by national elites and ruling classes.

It also requires the reduction of military investments and expenses. This will free financial resources for more useful investments. In this process the underdeveloped nations are discovering a qualitative difference between the socialist and capitalist countries. The socialist countries stand for the right of the underdeveloped nations to dispose freely of their natural resources and to trade with other countries on the basis of equality. Therefore the strengthening of the economic bonds between the socialist nations and the Third World creates the potentialities for a positive contribution towards a more equitable international economic relations.

II-c

The problem of disarmament has from the very beginning taken up a central position in the work of the CPC. Since the prevalence of the principle of peaceful coexistence in the most important fields of international politics the realization of disarmament has become one of its key problems:

(1) to preserve the chance of humanity for survival through the elimination and irreversible liquidation of the possibility of nuclear annihilation which has increased in these last decades to such an extent that every inhabitant of the earth living today is threatened by 10 tons of explosive material ("overkill" measure of armament);

(2) to make the policy of international detente an indispensable element of

its stabilization and intensification as well as an important criterion of its irreversibility, especially after the CSCE summit in Helsinki;

(3) to bring about a new and just world economic order as the precondition to eliminate:

a. the misuse and waste of the capacity for economic production and of national resources of raw materials,

b. the impediments to the development of progressive societies and young nations liberated from colonial rule,

c. the inhumanly low living standards of the great masses in the highly equipped countries of the capitalist world and in the Third World countries suppressed by fascist military regimes (e. g. Chile);

(4) to implement the right of all peoples to national independence and self-determination also in terrestrial areas and marine zones still under foreign rule in consequence of military bases and arms supplies to fascist military regimes;

(5) to protect the natural ecosphere of mankind on earth exposed to the dangers of irreparable catastrophes by arms tests and physical as well as chemical instruments of destruction;

(6) to create an international atmosphere of trust and readiness to cooperation which is the precondition for the definitive elimination of destructive forms and mechanisms of confrontation in international politics;

(7) to save all positive chances for humanity to be human as promised by the Gospel to man created in the image of God.

The dangers of the development of armament consist at present in:

1. the accumulation of the international capacity and expenditures for armaments (in 1974, 220 thousand million dollars);

2. creating the preconditions for the proliferation of nuclear weapons despite the Non-Proliferation Treaty of 1968;

3. the continuance of highly equipped military blocs despite significant progress in the policy of detente, especially in Europe where 80% of armaments capacities are concentrated;

4. establishing military bases, especially in the Pacific and the Indian oceans (Diego Garcia);

5. the continued nuclear tests of France in the Pacific without regard to:

a) the vital interests of the indigenous peoples,

b) the requirements of a responsible environmental policy,

c) the Moscow Nuclear Test Ban Treaty of August 5, 1963;

6. the international arms trade through which multinational arms concerns want to keep alive the destructive forms of confrontation for profits;

7. the development of new systems of strategic weapons which cause changes in weather, climate and vegetation and can result in lasting injuries to nature over vast areas.

As the next steps of disarmament the CPC demands, together with other peace forces, the following:

(1) the uninterrupted continuation and completion of the second round of the SALT talks as the precondition for the elimination of all offensive systems of strategic weapons and nuclear warheads;

(2) strict adherence to the Non-Proliferation Treaty and the Nuclear Test Ban Treaty, as well as the extension of the latter to underground tests: last but not least, the extension of the ban on biological weapons to all chemical weapons;

(3) the successful continuation and completion of the Vienna talks on the reduction of weapons and troops in Europe;

(4) the establishment of armaments and base-free zones in the Indian and the Pacific oceans;

(5) measures to control and reduce the international arms trade of the multinational concerns;

(6) support of the proposal of the USSR that, through a 10% reduction of the expenditures for armaments by the 5 permanent members of the Security Council, effective steps be taken to further the development policy of the Third World;

(7) the convocation of the World Conference on Disarmament in the 70s upon the principal decision of the UN with the universal participation, i. e. with the inclusion of non-member states of the UN with the aim to accomplish general and complete disarmament.

The CPC can make some contribution to the realization of disarmament.

(1) by helping to awaken and strengthen the international consciousness for disarmament which is now the most important part of the public consciousness and steps towards it;

(3) by enlightening the masses of believers, who were formerly often influenced by the blessing of weapons by the army chaplains, on the possibility and the necessity of general and complete disarmament proposed by the USSR to the UN already in 1959;

(4) by cooperation with all other Christian and non-Christian peace forces, especially with the working groups of the World Congress of Peace Forces, in manifold disarmament campaigns (e. g. Week of World Disarmament, Day of World Disarmament);

(5) by exemplary and concretely helpful actions like the solidarity collection recommended by the President of the CPC for the Day of World Disarmament in order to create a universal fertilizer fund for the poorest countries of the Third World;

(6) by effective support of the Bradford Appeal of the NGOs of August, 1974, and of the initiative of the World Peace Council to arrange an International Week (October 6-12, 1975) of support for the convocation of the UN Conference on Disarmament;

(7) by organizing a conference of Churches and Christians against the arms race and hunger, for disarmament and development sometime next year. As a Christian peace movement the CPC should listen in faith to the words of the Prophet Isaiah: the Lord shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is. 2. 4).

III

In spite of all positive developments having to do with disarmament, decolonization and improving cooperation, there is still a number of acute nuclear crisis which are fraught with the menace to the world:

1. In the **Middle East**, another process of military disengagement between Egypt and Israel has taken place in the Sinai. Nevertheless, Israel still occupies large parts of the Arab territories. The enormous support in the form of the most modern weapons which Israel receives from the USA continues to create a dangerous situation. Broad strata of the public are also alarmed by the stationing of American experts in the crisis area, recalling the fact that a similar involvement had led to the dangerous interference of the USA in Vietnam.

It remains a task for Churches, ecumenical organizations and Christendom to study the Israeli-Arab conflict from a theological viewpoint as well. We underline our awareness of the fact that Israel is a secular state which should not misuse the text of the Bible in a Zionist sense, and that it is necessary to discern between Judaism and Zionism. The sins which Christendom had perpetrated in an anti-Semitic misunderstanding of the Bible are acknowledged by us pertinently and we reject all spiritual anti-Semitism. All the more so must we beware of every attempt to use the sins of Christendom for the justification of today's Israeli aggression.

We think that the solution to the conflict in the Middle East is only possible if Israel gives back the occupied territories, if the Palestinian people get the right to self-determination, if Arab states recognize the right of the state of Israel to exist, if the Geneva Peace Conference is convened as soon as possible with the participation of the Movement for the Liberation of Palestine so that the spirit of detente and peaceful coexistence benefits all the nations in the Middle East.

The internationalization of Jerusalem, the Holy City, for Jews, Christians and Moslems, under the authority of the UN would be of great importance for peace in that region.

2. It is of great importance for **Latin America** that more and more countries are lifting the blockade of Cuba. Thus prerequisites are being created for improvement of relations between socialist Cuba and other Latin American countries. It is a consequence of the

changed power relations in the world that the USA itself must step by step lift its inhuman blockade of Cuba.

Yet, Latin America remains a nucleus of unrest and insecurity. There prevail, in the spirit of neo-colonialism created by the oligarchies, oppression of masses, exploitation of the poor, malnutrition of children. Unfortunately, the old unjust system is being maintained also with the help of certain Church circles. We follow with great attention and support those forces of Christianity which are struggling for justice and liberty and which have worked out their "theology of liberation" as a sign of their emancipation from centuries of Western overlordship.

For two years now a fascist hell has reigned in Chile. Worldwide solidarity campaigns have had a certain influence which helped the liberation of some of the prisoners. But the struggle for the life of many who are suffering inhuman treatment by the Pinochet regime goes on. We regret the split among the German congregations of the Evangelical Lutheran Church where the history of the Bekennende Kirche of the Third Reich at the time of the pressure to impose on that Church the fascist spiritual distortions is being repeated. We call on the misled and erring brethren to listen to the Gospel of Christ and to maintain unity of spirit.

We express the hope that the growing international isolation of and contempt for the fascist regime in Chile, and the struggle of the popular masses in that country, will soon lead to the restoration of human and democratic conditions.

3. In Asia, the creation of a system of security and cooperation would be of great importance for peace and for all peoples. After a thirty-year war caused by French, Japanese and the US aggressions, Indochina is now rejoicing over the success of its liberation. One should especially highly appraise the great accomplishment of the heroic people of Vietnam who withstood during their liberation struggle the onslaught of a superior opponent equipped with all the means of modern industry, technology and economy, and finally won.

Now it is necessary to make up for the damage and to heal the wounds

caused by the war. In this respect the Vietnamese people will be given solidarity assistance from peace forces throughout the world. The USA must also honour its obligations to Indochina and make up for what its politician and its military irresponsibility destroyed. The CPC repeatedly pointed out that a war for the destruction of not only a nation but also of its nature was being waged in Vietnam. The people killed can no more be revived, those injured are for the rest of their lives marked by the war, yet everything should be done for the regeneration of nature so that the prerequisites may be created for the full human life on the territories which were finally liberated from war.

The acceptance of the DRV and the RSV into the UN is the logical consequence of the victory of the Vietnamese people.

We are in solidarity with Christians and non-Christians who are being more and more oppressed in South Korea by the sinister regime of Park. A solution to the Korean question can also be achieved only by political means. Part of such a solution would be the withdrawal of all nuclear and military bases from Korea.

On the Indian subcontinent also exists the threat of dangerous developments. Pakistan is being armed with modern weapons systems. The USA is establishing in the Indian Ocean a ring of military bases—on the island of Diego Garcia in particular—thus creating a dangerous hotbed of crises. The CPC renews its appeal that the Indian Ocean should be declared a peace zone. The nations inhabiting the islands in the Indian Ocean, the nations of the Indian subcontinent and the nations living along the eastern shores of Africa would then experience better, peaceful days.

The same can be said about the Pacific area. The nations living on the islands in the Pacific Ocean are longing to take their future into their own hands and to be able to determine their destiny themselves.

4. This year, when the 5th General Assembly of the WCC will meet in Nairobi, Kenya, the world Christendom is showing particular interest in Africa

The year of 1975 can justifiably be considered the year of the final elimination of colonialism in Africa. Mozambique and Guinea Bissau are free. The liberation of Angola is a matter of the near future. It surprises nobody that the imperialist forces are trying to hinder the process of liberation and to disrupt it and that they find willing stooges who support activities hostile to the interests of their peoples. We believe that the will for peace and freedom together with reason shall defeat the forces of division and split in Angola.

A special problem is posed by the racist regimes in South Africa and Zimbabwe (Rhodesia). The developments in the neighbouring liberated territories which used to be the Portuguese colonies make those governments to re-examine their policy. In this connection we can state with certainty that their promises will by no means be honoured. We declare our solidarity with all those who are affected by the policy of the regimes professing apartheid. Southern Africa must maintain human rights in order to be a respected member of the human society.

IV

The Christian Peace Conference shall be aware of its responsibility, set up its organs, organize its forces and define its positions in all spheres of its striving for peace and justice while evaluating the positive changes of the power relations in the world and taking into account the counter trends.

It is also clear to us that there is a need for cooperation of all peace forces if these distant goals are to be approached through international negotiations.

This is why we consider the United Nations which has just started its 30th General Assembly of great importance for the struggle for peace and justice. The UN has not only made significant contributions to the solution of the acute political problems during the last years, it also has, with the help of its specialized agencies, raised some basic questions of peaceful development of mankind: the struggle against hunger, population problems and a new international economic order. We highly

appreciate the proclamation of the year of 1975 the International Women's Year.

The CPC shall always emphasize the great necessity of the Day of Prayer for the United Nations (in 1975 this day falls on October 26) so that all moral and political forces might be involved to realize the UN decisions directed to the stabilization of peace and security, disarmament and development.

At the same time the CPC together with all other peace movements will help to influence public opinion throughout the world and in the Churches in a way which will lead to the development of peace consciousness and especially a disarmament consciousness. This means that we should be attentive to those forms of propaganda which are oriented against peaceful relations among nations and which by means of psychological warfare are directed against the process of detente.

We think that in congregations, in theological reflections and in Church education the basic questions of the struggle for peace and justice must always be newly raised and answered and that they should be taken into consideration in the practice of our lives.

V

A historical survey of the peace activities does not throw a favourable light on the Churches. They were guilty of many omissions. The same is the case even today at places where Christians, especially in the West, regard it as their task to defend Christian culture and Christian heritage and are still engaged in the militant anti-communism. Political and social forces in many respects bear much clearer and more powerful witness to peace than the Churches. However, the understanding that Churches have a special obligation to stand for peace gradually prevails.

The CPC can rightly point out that it has constantly raised its warning voice in this regard ever since its foundation. Therefore it appeals once more to all Christians and Churches to intensify their peace activities and to support all peace efforts in the secular field by joining in them in thought and action and making their specific contribution.

In its theological reflections on the peace activities it sets out from the consideration that there is an obvious connection between the "inner" peace which God works in our hearts through the Holy Spirit and the peace among men, just as the "righteousness of God" and righteousness in human relations are also connected. And as in the theological aspect "the freedom of God's children" given to us in the love of Christ is the precondition for the gift of God's righteousness and God's peace,—freedom in human relations serves righteousness and peace in the world, the faithful management of which is entrusted to us by God's mandate.

It is especially the message of Incarnation that leads to fruitful considerations, for we are compelled by the love of God manifested in Christ, by His solidarity with and loving kindness to men to have solidarity with Him and with men, even with men of other religions and ideologies. Inasmuch as God commences His own work among us and performs it, i. e. He receives us into the event of the Church, He also submits our human coexistence to the forces of His spiritual blessings which are to be effective even beyond the sphere of the Church. To be lacking in the solidarity with and love towards men would mean gambling away our eternal salvation as it is obvious from the parable of the Last Judgement. God does not leave it at His act of reconciliation in Christ, He also calls upon us to do likewise to our neighbour: the way of reconciliation cannot be the way of oppression and exploitation. When God saves us in the justification of His Covenant then He wills that we should lead our life accordingly. Freedom, righteousness and peace become thus grave concerns of theological ethics as well as of social and political ethics.

The CPC can point out that at all its meetings it has seriously struggled for the theological basis of the peace service and in doing so it has also tried to have regard to the different traditions of spirituality and of the theological conception of the member-Churches.

The CPC strives after no neutral discussions about theology. Its work is rooted in Christian existence and not in theological reflections. It wants to

convince those brothers and sisters the congregations who distrust the way for peace that their distrust is not motivated by faith.

In common responsibility for the life and survival of the present and coming generations which are threatened in the unthinkable way all over the world, we feel itself united even with those who do not share the Christian faith. All are exposed to total annihilation. All armaments must be regarded as waste of time and good and the ingenuous. They could be used to improve the living conditions of a great part of humanity. Political talk is indispensable. This also includes the readiness to overcome fear as well as to make the sources of fear, i. e. wrong ideas, ineffective by better and honest information.

We know how insufficient the good will of man is against the powers opposed to peace. But failure means to be guilty before God and men. By faith we are given new possibilities transcending our human strength and our imagination. This is our specific contribution to the worldwide struggle for justice and peace.

On this basis we can cooperate with those who do not share our faith, who are encouraged, we are given new hope and strength for love and self-sacrificing devotion. In all modesty we join them in order to live and work with them by the power of Him Who makes all things new.

CHRONICLE

At the invitation of Pastor H. Drewes, Chairman of the CPC International Commission, Hegumen Iosif Pustoutov, representative of the Russian Orthodox Church at the CPC Headquarters in Prague, and Antoni Gubantshev, docent at the Sofia St. Clement of Ohrid Theological Academy, stayed in Bremen, West Germany, from June 10 to 10, 1975. While in Bremen Hegumen Iosif held a meeting and talk with Pastor Berzbach, the leader of the youth nucleus of the CPC local group. Hegumen Iosif delivered a sermon during Sunday service on June 8 in the parish of Pastor Berzbach. After the divine service a feast was given at which the parishioners heard about the Russian Orthodox Church and her peace making.

In the evening of the same day, Pastor Drewes arranged a concert of spiritual songs at his church prior to which he had introduced the guests to his parishioners.

* * *

In accordance with the decision of the CPC Working Committee in Sofia, the international

Hieroschemamonk Teoktist, a Serbian Ascetic

The lives and spiritual feats of the South Slav saints have been attentively studied by Russian religious writers. It is sufficient to recall Archimandrite Zakharia Kopystensky (17th century), who wrote the "Book on the Unity of the Orthodox Christians of the Eastern Church", and Archbishop Paret of Chernigov, the author of the well-known book "The Saints of the South Slavs". South Slavs assisted in passing on to Russia the spiritual heritage of Byzantium, and this has given them special significance in the history of the Russian Church. In their turn, Serbian theological writers working in Russia, particularly Pakhomiy the Serb (15th century) and Metropolitan Kiprian, Patriarch of Moscow (1390-1406), compiled the lives of Russian saints and composed services in their honour. Spiritual closeness has united East and South Slavs over almost the entire course of their history and has found expression in various forms of ecclesiastical and cultural communion and mutual spiritual support.

The traditions of spiritual asceticism have been carefully preserved to this day among the fraternal Slavonic peoples. In our time, one of the most ancient Serbian monasteries—Studenica—was for a long time the abode of Hieromonk Platon Baltić, called Teoktist when he took the schema, whose life is a shining example of the aspiration for the

regeneration of the ancient monastic ideals. He was born in 1875 in the village of Brezov, not far from the Studenica Monastery. His secular name was Periša. He completed a state school in Studenica, then studied in the agricultural school in Kralej, where he was one of the best pupils. He then became a novice at the Studenica Monastery, where he made his monastic vows under the name Platon. Soon, Bishop Savva (Dečanac) of Žiča, ordained him hierodeacon.

In his youth, Father Platon lived in a number of monasteries, hoping to find in them what would answer to his exalted spiritual aspirations. He was among the brethren in the monasteries of Klisura, Rača on the River Drina, and Rainovec. Three times he journeyed to Holy Mount Athos, where he visited different cloisters, among them the Russian Monastery of St. Panteleimon, but lived principally in the Serbian Hilandar Monastery. While in the Rainovec Monastery he once boldly rebuked several negligent monks, threatening them with eternal torments. The superior of the monastery declared him insane and sent him to an asylum in Belgrade. But on the petition of the superior of the Studenica Monastery, Archimandrite Serafim, Father Platon was allowed again to settle in Studenica.

In 1915, he was ordained hieromonk by Metropolitan Dimitrije of Serbia (later Patriarch Dimitrije of Serbia). Du-

up held its meeting in Prague from June 12 to 14 to prepare materials for the session of the Continuation Committee in Hungary next September.

The work of the meeting under the leadership of the CPC General Secretary, Dr. Karoly Toth, was carried out in the following commissions:

- (1) International Commission, under the leadership of Prof. Kalman Huszti (Hungary)
- (2) Theological Commission, under the leadership of Ján Pokorný (CSSR)
- (3) Economics and Politics Commission, under the leadership of Karl Ordnung (GDR).

Apart from this the commissions presented reports on the CPC finance and press which were delivered by Archpriest Georgiy Novak (CSSR) and Jiří Svoboda, editor of the CPC journal (CSSR).

Father Mikhail Turchin, editor of *Stimme der Orthodoxie*, the journal of the Central European Exarchate, participated in the meeting on behalf of the Russian Orthodox Church.

ring the First World War he was interned in the Rakovica Monastery, near Belgrade, from whence he was sent to a parish in Kaonik, where he served until 1919; he then returned again to Studenica and temporarily settled in the Wilderness of St. Sava of Serbia. (This skete is located not far from the Studenica Monastery, in a forest. St. Sava secluded himself there for monastic endeavours.) In 1926, Father Platon in humility ceased to celebrate divine services and led the life of a simple monk.

In the early 1930s, he returned from the skete to the Studenica Monastery where he was under obedience as a beekeeper, working among bees from morning to evening. Nearby was his cell, in which, besides a wretched bed and table, were but ancient icons and old religious books. He was somewhat taller than average, spare, with a grey beard, and always wore on his head something resembling a *koukoulion* of linen; at the appointed hours he unfailingly attended church and prayed on the left clerics. Without haste, in a shabby cassock, he walked to the church, his hands behind his back. It seemed to those who watched from the side that he had emerged from the pages of the ancient Prologue or *Serbljak* (a collection of services in memory of Serbian saints, published in Rimnica in 1761, Moscow in 1765, and Belgrade in 1861). In the summer of 1933, the well-known Dutch art critic, L. Grondijs from Utrecht, while studying the frescoes in the Studenica Monastery took a photograph of Father Platon, though the latter did not like to be photographed. When any of the brethren moved to a different cloister, Father Platon bowed to the ground before him and asked forgiveness. Sometimes during summer holidays students from the Serbian theological schools lived in Studenica. Father Platon conversed with them on theological themes and amazed them with his profound penetration into the teaching of the Church, into ecclesiastical history and his understanding of the spirit of monasticism. Father Platon always recalled Holy Mount Athos with love.

In 1936, Bishop Nikolaj (Velimirović) of Ziča, valuing Father Platon's exalted views on monastic life, raised

him to the rank of *protosynkellos* rank that has been retained in the Serbian Church and is intermediary between hegumen and archimandrite).^{*} Father Platon continued not to officiate at divine services. In 1937, he fell seriously ill and, taking the schema under the name Teoktist, settled permanently in the Wilderness of St. Sava; only on major feast days did he go to the monastery for Holy Communion.

In his life, Father Teoktist was more than abstinent. He kept rigorously to the Church fasts and took the simplest food. He compiled a dictionary of Church Slavonic, which he wrote in an elegant calligraphic hand. He knew the Church Canons well and strove always to put them into life. He knew well and loved the Church Rules and the canticles and saw to it that divine services were conducted strictly according to ritual.

One could see in the life of Father Teoktist a similarity to many of the saints gloried of old and to the new saints. Like St. Hilarion the Great, he cared more for the purity of the soul than for external cleanliness. Like St. John the Silent (4th century, feast days—December 3 and March 30) he shunned officiating at services. With his love for solitary prayer in the forest he recalls St. Ioann of Rila and St. Serafim of Sarov. Like St. Clement of Okhrid he loved the Slavonic service and Church Slavonic. He recalls the Blessed Ioann of Vishnevets with his repeated visits to Mount Athos and his aspirations for the implementation of monastic ideals. In his frequent retirements to the skete, his profound meekness and solitary death, he resembles St. Serafim of Sarov.

Father Teoktist passed away on August 21, 1959. On that day he was walking alone from the lower to the upper skete and on the way, in the forest peacefully went to rest in the Lord. He is buried in the monastic cemetery in the lower skete of St. Sava in Studenica.*

Archimandrite VASILIIY PRONIN

* Information about Father Teoktist based on stories from the brethren of the Studenica Monastery, was provided by Dr. L. Pavlović, curator of the museum in Smederevo, Yugoslavia; for this the author expresses profound gratitude.

ews of the Orthodox Churches

The Serbian Church. On May 11, 1975, the Sunday of St. Thomas, His Holiness Patriarch German of Serbia accompanied by Archpriest Dusan Katic, superintendent dean of the Belgrade church-Protodeacon Mark Ilic and other clergymen visited the Tomb of the Unknown Soldier on Mount Avala, Belgrade, and placed red Easter eggs at the foot of the tombstone to the singing of the Easter troparion "Christ is risen".

At the Dalmatia diocesan building in Sibenik is planned to open a museum in honour of Bishop Nikodim Milas of Dalmatia-Istria, a canonist of great renown in the Orthodox world. The diocesan board has asked believers to help collect materials for the museum.

On April 3, 1975, the Theological Faculty of the Serbian Orthodox Church in Belgrade awarded to Dimitrije Kalezic the degree of Doctor of Theology after he successfully defended his thesis "The Anthropology of the Philosophy of Unity and the Bible".

A session of the Holy Episcopal Council of the Serbian Orthodox Church was held in the Patriarchal building in Belgrade from May 21 to 28, 1975, under the chairmanship of His Holiness Patriarch German of Serbia. All the hierarchs of the Serbian Church with the exception of Bishop Grigori of the American Western Diocese took part in the session. Reports were heard on the work of the Episcopal Council and the hierarchs formed the session of the state of their own dioceses; it was agreed to hold the festival celebrations for the 800th anniversary of St. Sava, Archbishop of Serbia, on October 4 and 5, 1975; reports were heard on ecclesiastical jurisdiction controversy in the U. S. and Canadian dioceses of the Serbian Church and appropriate resolutions were passed. Auxiliary Bishop Irinej of Moravice was elected bishop of the vacant Nis Diocese; the Nis Diocese was newly founded with its seat in the town of Vranje.

A new episcopal synod was elected under the chairmanship of His Holiness Patriarch German of Serbia. It is made up of Metropolitan Vladislav of Vukobranje-Bosnia, Bishop Makarije of Srem, Bishop Hierozostom of Braničevo and Bishop Vissarion of Zlatibor.

Members of the Belgrade Cathedral choir were on a visit to Greece from April 10 to 15, 1975. On April 13, with the blessing of Archbishop Seraphim of Athens, they sang at Liturgy in the Pantheon Cathedral in Athens. Having heard the singing of the Slav choir on the radio many Athenians rushed to the cathedral where they expressed their appreciation several times with applause. The dean of the cathedral, Father Evangelos, expressed his gratitude to the Serbian singers and hoped that they would come to Greece often.

(Pravoslavije, Nos. 197-198, 1975)

The Bulgarian Church. On April 20, 1975, Archimandrite Ioannikiy Kunev was consecrated Bishop of Velich in the St. Aleksandr Nevsky Memorial Church in Sofia. The consecration was performed by His Holiness Patriarch Maksim of Bulgaria. The new Bishop of Velich (secular name Ioann Nedelchev Kunev) was born on March 2, 1939, in the village of Pet Mogili, Sliven Region. From 1960 to 1964, he studied at the Sofia Theological Academy and from 1964 to

1966, did a postgraduate course at the Moscow Theological Academy. From August 1, 1966 to October 20, 1968, he was **protosynkellos** in the Sliven Metropolis and from then until April 1, 1972, held the same office in the Stara Zagora Metropolis. From October 14, 1970 to December 10, 1971, he attended a course of lectures at the Old Catholic Theological Faculty in Bern, Switzerland. From April 1, 1972 to April 20, 1975, he served once more as **protosynkellos** in the Sliven Metropolis. On April 1, 1961, he took his monastic vows at the Muglitz Monastery. On August 28, 1961, he was ordained hierodeacon and on March 17, 1963, hieromonk. On November 24, 1968, he was raised to the rank of archimandrite.

His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa was the guest of the Bulgarian Orthodox Church from June 7 to 13, 1975. His Beatitude was accompanied by Metropolitan Parthenios of Carthage, Metropolitan Methodios of Axum and Bishop Timotheos of Eleusis. The high point of the visit was the Divine Liturgy which the Primates of the Alexandrian and Bulgarian Orthodox Churches concelebrated in the Patriarchal Cathedral of St. Aleksandr Nevsky in Sofia. After the service the two Primates delivered addresses. His Beatitude Patriarch Nicholas and the other members of the delegation visited the Rila, Bachkovo and Dragolevsky monasteries and the Spasovo Convent. In the city of Plovdiv the Alexandrian Church delegation visited the cemetery of the Russian soldiers who died fighting for the liberation of Bulgaria. In the Bachkovo cloister His Beatitude Patriarch Nicholas held the Liturgy for the Repose of Souls at the tomb of the late Patriarch Kirill of Bulgaria.

On June 26, 1975, Prof. Ivan Duychev, a member of the Learned Council of the Ecclesio-Historical and Archival Institute of the Bulgarian Patriarchate, was unanimously elected a member of the Literature and Art Department of the Pontifical Academy of Sciences in Naples—one of Italy's oldest cultural institutions. Prof. Duychev is well known as a leading mediaevalist and Byzantinologist, and an expert in the history of the Bulgarian Church.

(Tsirkoven Vestnik, No. 21, 1975)

A delegation of the Bulgarian Orthodox Church led by His Holiness Patriarch Maksim of Bulgaria visited Greece as the guest of the Hellenic Orthodox Church from May 28 to June 6, 1975. He was accompanied by Metropolitan Pankraty of Stara Zagora, Metropolitan Varlaam of Plovdiv, Bishop Dometian of Znepole, and others.

The Bulgarian Church delegation attended a session of the Holy Synod of the Hellenic Church; meetings took place with the Primate of the Church of Hellas, His Beatitude Archbishop Seraphim of Athens, and the President Michael Stasinopoulos of Greece. The delegation also visited Athens University, the theological college in Risari, the Pendeli Monastery, and the college of deaconesses in Athens. On Sunday June 1, the two primates concelebrated Divine Liturgy in the Annunciation Cathedral in Athens and exchanged addresses. The service was broadcast on the Greek radio. On the following day the visitors left for Mount Athos.

(Tsirkoven Vestnik, No. 20, 1975)



Address by Patriarch PIMEN to a Delegation from the Evangelical Lutheran Church of Finland

in the Patriarchal Cathedral of the Epiphany, August 31, 1975

Beloved brothers and sisters in the Lord,

Today the Head of the Evangelical Lutheran Church of Finland, Dr. Martti Simojoki, who has come to our country as the guest of the Russian Orthodox Church, prayed with us at Divine Liturgy. Friendly, sisterly relations exist between our Churches and so it is particularly pleasant and gratifying to welcome our esteemed guest in the fullness of our hearts.

Most esteemed Archbishop, beloved brother in the Lord, today we have had the great spiritual joy of praying with you at Holy and Divine Liturgy. Prayer, both private and public, plays a tremendous role in the life of a Christian. According to the ascetics of piety, prayer is "the palm for receiving all the spiritually beneficent gifts of God".

But of particular significance for the believer is prayer at Divine Liturgy, when the greatest of the Christian Sacraments—the Sacrament of the Holy Eucharist—is celebrated and the Bloodless Sacrifice is offered in commemoration of that Sacrifice which our Lord Jesus Christ accomplished for our salvation.

Dear Archbishop, the question of the greatest Sacrament, the Eucharist, was and still remains the main theme of the conversations between the theologians of our Churches. This most sacred subject of discussion is considered in a spirit of adoration for the Divine Essence of the Holy Eucharist. As I have said during my recent visit to Finland, we approve and welcome the results of these conversations. They broaden even further our knowledge of the mutual views of our Churches on the Sacrament of the Holy Eucharist and bring us closer together.

Over the last decade mutual relations between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland have grown from strength to strength. They are developing in a spirit of Christian fraternity and the desire for Christian unity. Our friendly relations are also based on a clear awareness of the need for closer contact between the followers of the Lord to achieve the peace which the Saviour of the World behested to us (Jn. 14. 27). Mutual relations between our Churches are developing and strengthening for the sake of these two basic aims.

The Evangelical Lutheran Church of Finland and you personally, Archbishop, have toiled hard and fruitfully in this direction. I should like to wish you sincerely, dear brother in Christ, fullness of spiritual and bodily strength in the further successful fulfilment of the ecclesiastical and public service which, by the will of God, you have taken upon yourself.

You have come here just a short time after the attention of the whole of mankind, including the peoples of our countries and believers of our Church, was fixed on the capital of your land—Helsinki, where the third and final stage of the Conference on Security and Cooperation in Europe took place. The initiatives and work of your people, your government and the President of Finland, Urho Kaleva Kekkonen, contributed a great deal to its successful conclusion.

The signing by the heads of the delegations of 33 European states as well as the USA and Canada of the Final Act of the Conference on Security and Cooperation in Europe has inspired the peoples of the world with great hope. The Russian Orthodox Church strongly approves and gives her full backing to the results of this Conference.

and will strive in every possible way to contribute to the successful implementation of its decisions.

One can say with every confidence that the efforts made by our Churches for the cause of peace played no small part in this victory of the forces of peace, for we have always held the same views in the service for peace and often taken joint steps to attain peace more quickly.

Your visit to the Russian Orthodox Church, dear Brother Archbishop, comes on the eve of an important event in the life of the ecumenical movement—the 15th Assembly of the World Council of Churches. Both our Churches will take an active part in the ecumenical work in Nairobi and I believe that our representatives will cooperate in complete

mutual understanding in solving the problems on the agenda, in the same way as they have always done in our regular theological meetings.

I should like to take this opportunity to ask you, dear Archbishop, to convey to the children of your Church most sincere and fraternal greetings from myself, and the clergy and laity of the Russian Orthodox Church.

We pray zealously that the Lord bless the development and deepening of the cooperation and fraternity between our Churches and peoples for the achievement of all-Christian unity and peace on earth.

May the grace of our Lord Jesus Christ, and the love of God the Father and the communion of the Holy Spirit be with us all. Amen.

Speech by Patriarch Pimen at a Reception in Honour of the Delegation from the Evangelical Lutheran Church of Finland on September 1, 1975

Most esteemed Archbishop Dr. Martti Simojoki, dear brother in Christ,

Allow me in this atmosphere of friendship to offer you and your respected companions a heartfelt welcome once again. We are extremely pleased at the visit with which you have honoured the Russian Orthodox Church and we deeply hope that it will serve the further development and strengthening of fraternal relations between our Christian Churches and our friendly peoples. On this estimable occasion we should like to state that we have very high regard for your personal initiative, Archbishop, in expanding fraternal relations between our Holy Churches, which over recent decades have been of an intensive and theological nature. They have been aimed not only at establishing friendly relations, but contributing to convergence and more profound mutual understanding based on a thorough study of the similarities and divergences in views in the fields of dogma, liturgics and ecclesiastical history, on a detailed comparison of the dogmatic propositions of both Churches, and on investigation of their traditions in a spirit of Christian

freedom and obedience to Divine Revelation.

The happy idea of having conversations between theologians of the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, which was approved in 1967 during your visit to our Church, now has its own remarkable history.

The very recurrence and regularity of these theological meetings is indicative of their great value for both Churches. This is a fruitful method which leads them along the path to convergence.

As we know, the conversations between our theologians are proceeding in two basic directions: in the dogmatic field in understanding the dogma of the two sides, and in the practical field in the theological substantiation of peace-making and social activity of our Churches in the modern world.

It is with profound satisfaction that we note that these meetings have resulted in an increase in contacts and mutual understanding between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland and brought to fruition their efforts to ce-



His Holiness Patriarch Pimen delivering an address of welcome to Archbishop Dr. Martti Simojoki after Divine Liturgy, August 31, 1975

ment friendship and cooperation between the two countries and in the service to peace as a whole.

Neither can we forget today a remarkable event of the modern era—the successful conclusion of the last stage of the Conference on Security and Cooperation in Europe. Together with the entire Soviet people we, believers, warmly welcome the signing in Helsinki by the heads of the delegations of 33 European states, as well as the USA and Canada of the Final Act of the Conference. This is a great victory for the forces of peace and the whole of progressive mankind. It is the duty of Christian Churches to help accomplish this tremendous achievement of our time and try in every possible way to make the process of détente in Europe and throughout the world an irreversible one.

We are conscious and highly appreciative of the contribution made by the Finnish people, the Government of the Republic of Finland and its president, Urko Kaleva Kekkonen, to the successful outcome of this Conference and we send all of them our sincere gratitude.

An important moment in the life of the ecumenical movement is just round the corner: the 5th Assembly of the World Council of Churches is fast ap-

proaching. Being absolutely certain of the fact that the mutual relations of our Churches, their theological dialogue and joint practical activity in solving current problems of ecclesiastical life makes a useful contribution to the cause of ecumenism and the achievement of Christian unity, we should like to register the hope that our representatives in Nairobi will cooperate in a spirit of brotherly love and mutual understanding.

Christians form a part of our peoples. The establishment of relations of ecumenical brotherhood and Christian love between the members of the Churches is therefore also of great significance for strengthening friendly relations between the peoples of those countries in which they live. Because of this we should like to stress over and over again the tremendous contribution to the development of relations between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland which you have made and continue to make, Archbishop Simojoki, beloved in the Lord. By your labour for the Church and service for Christian unity and peace throughout the world you have won deserved respect in our Church and in our country. May your fervent efforts in Christ's pastures continue to bear fruit.

May our fraternal cooperation follow

Speech in Reply by Archbishop Martti Simojoki

Your Holiness, Your Eminences and respected friends, may I, on behalf of my colleagues, express our most sincere gratitude to Your Holiness and through you to the whole Russian Orthodox Church.

We have met with extremely generous hospitality during our visit. This journey has given us great strength and has uplifted us spiritually. The words which Your Holiness addressed to the Evangelical Lutheran Church of Finland and the people of our country testify to the atmosphere of love which has surrounded us here.

I should also like to express my gratitude to the representatives of the Council for Religious Affairs of the USSR Council of Ministers who have shown us great hospitality and attention.

Your Holiness has described the position in the modern world and I have only one thing to add. You made a number of references to ecumenism. The word ecumenism is derived from the Greek *oikoumene* meaning "inhabited world". When applied to the Christian faith this means that it is preached in all parts of the world where people live. We also find another nuance in the word ecumenism: it comes very close to an understanding of catholicity and the plenitude of the Christian faith. The plenitude of Christ's Gospel is reached throughout the world. This plenitude is so extensive that it cannot be expressed in the sermon and service alone. So there is diversity in the Christian faith. The Evangelical Lu-

theran Church of Finland also bears witness to this. We do not wish to be distinguished from the Apostolic Catholic Church. We want to hold to the common tradition. It is therefore quite natural that we pray with the Russian Orthodox Church which represents the traditions of the past. And this was stated at the theological conversations held between representatives of our Churches which Your Holiness talked about.

The Fathers of the Church are of tremendous significance for our Church. We study the words of St. Basil the Great, St. John Chrysostom and St. Augustine. The same is acknowledged in our Book of Concord, where there are references to other Fathers of the Church. We also study the early Fathers of the Church. Sometimes we approach this question somewhat differently as a result of our tradition, but we are still absorbed in ecumenical plenitude. It is said that theologians will only agree in Heaven. But with Christian love we shall come closer to one another, delve into the Orthodox faith, and address our word to the people of the entire universe.

We shall create an atmosphere of love, truth and justice. We shall serve the cause of peace. Together with the Russian Orthodox Church our Church will play her part to cement friendship and cooperation between our peoples. I can assure you that the believers of the Evangelical Lutheran Church of Finland are delighted that our delegation has come here to strengthen the bonds of brotherhood and friendship.

During the All-European Conference in Helsinki we held special services in all the churches of Finland for its success, and when it opened church bells rang out throughout the land summoning the believers to prayer.

Beloved brother in Christ, I should like to propose a toast to Your Holiness and all those present here. To the development of ties between our Churches and to the strengthening of good and close relations between the peoples of Finland and the Soviet Union!

bright and successful course in the future!

May the Christian love and mutual understanding between our Churches and peoples grow and multiply!

May the friendship and cooperation between the peoples of the Soviet Union and Finland grow ever stronger!

I raise my glass to the Head of the Evangelical Lutheran Church of Finland and our beloved brother in the Lord, Archbishop Simojoki, his respected companions and all our dear guests at this reception!

An Interview with Dr. Martti Simojoki, Archbishop of Turku and Finland, and Dr. Aimo Nikolainen, Bishop of Helsinki

A delegation from the Evangelical Lutheran Church of Finland headed by Dr. Martti Simojoki, Archbishop of Turku and Finland, visited the Soviet Union from August 26 to September 4 at the invitation of the Russian Orthodox Church. During the delegation's stay in Moscow Archbishop Simojoki and Bishop Nikolainen of Helsinki were interviewed at a press conference by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and by an APN correspondent.

In reply to Archbishop Pitirim's question as to what impressions of ecclesiastical life he had received from his numerous visits to our country and what he finds useful for Lutherans in the spiritual experience of the Russian Orthodox Church Archbishop Simojoki had the following to say:

"During this particular visit I have only been to Odessa, Moscow and Zagorsk. I attended several big Church festivals in honour of the Mother of God and visited four monasteries, a theological academy and two seminaries. The active part which the worshippers take in the service made the greatest impression on me. There were a great many people praying in the churches. Although I find it difficult to judge the average age of the congregations in comparison to my previous trips, I would say that on this visit I saw very many worshippers of middle age and younger in the churches. This naturally gives one cause for satisfaction. Secondly, I felt a direct love for the Finnish people and for the political leadership of the Finnish people. This also made a very strong impression where we had the opportunity of having personal contact with Church people. I might add that it is very good for a Finn to be among Church people here. Thirdly, I noticed that the theological conversations that have been going on for several years between our Churches are well known in your country and that you attach great value to them. Thus these conversations have obviously achieved their objective in the sense that they have fos-

tered a feeling of joint communion and mutual interest, not to mention the significance which they have had for our theology. I cannot talk about this in historical perspective, but these are my impressions at the moment.

"As far as relations between Orthodox Christianity and Lutheran Christianity are concerned, this is a very broad theological question which would require very careful analysis. But I wish to confine myself to two ideas. We, Lutherans, do not believe that we have left the Church which is One, Holy and Apostolic. We have never wanted to found a new Church. We wish merely to hold to that which is regarded everywhere, according to the Holy Scriptures, as belonging to the Christian faith. And it is important and essential for us to hold to the most important dogmas of the Early Church, in particular on the Holy Trinity and Christ, and giving special attention in this context to the Council of Chalcedon. In this we have already established an important point of contact, and a most essential point of contact at that. We do not accept a faith which is only existentialist, or purely philosophical. But we consider that the Christian faith is founded on the works of the economy of God's salvation and on the history of this salvation recounted in the Old and New Testaments. Now we have felt this quite keenly and at every Orthodox service experience afresh re-enactment of these events of the economy of salvation—the Incarnation, Redemption and Resurrection of Christ the Saviour. We cannot think about the Christian faith without paying heed to these events of the economy of salvation which form a part of history, and we consider what the Fathers of the Church taught on these questions to be of great importance.

"The second of the theological points which unites us is the following. To judge by what I have learnt, what I have found out and seen during this trip, Orthodox Christianity is to a great extent the faith of the Holy Spirit—Christianity inspired by the Holy Spirit. This is so much a part of Orthodox Christianity that

...can say that this factor somehow distinguishes Orthodoxy from among other confessions. We have also experienced this directly in our services. I believe that here, too, is a point of contact at which Orthodoxy can give something to all the Christian confessions. Especially as today, for entirely different reasons, the charismatic way of thinking is becoming increasingly significant for the Church. As far as I know and understand, Orthodox Christianity rejects juridical thought and resorts more to charismatic thought. Such, in my view, are the important theological aspects which are of great significance in both theological theory and the practical fulfilment of Christianity. Prayer and everything that follows results from this."

In reply to Archbishop Pitirim's question on the prospects for the development of the ecumenical movement in the light of the forthcoming assembly in Nairobi, the Bishop of Helsinki, Dr. Timo Nikolainen had the following to say:

"I would base my reply on the fact that the ecumenical movement has grown so strong in Finland and the rest of the world that opposition to this movement has also gained in strength. Certain aspects of its sociological and international trends, which were initiated in Uppsala and later, have come in for particular criticism. In Finland we expect that some very clear conclusions on this criticism will emerge from Nairobi as well. We want to see a line of action in which it would be clear that these social aspects should not replace for us the message of salvation. They could be understood as conclusions from the Gospel, as tasks which we must come to, if we are going to be faithful to the commandments of the Gospel. If modern Christianity remained silent on the human sufferings which we read about every day in the newspapers and see on television, then it would not be true to its Lord and Saviour. Passive Christianity may indeed be justly criticized. I think that at Nairobi will once again and in a more contemporary way than in the past consider how these international social tasks are revealed from the point of view of the Gospel."

Asked by an APN correspondent for his views on the cooperation between believers and non-believers, and between people of various inclinations to achieve peace and security in the light of the Helsinki Conference, Archbishop Simojoki replied:

"The theological conversations which our Churches have conducted have always touched on the question of peace on earth. And one of the resultant documents which we adopted in this respect expressed our desire that at the first opportunity the Conference on Security and Cooperation in Europe be held in Helsinki. This was stated at the Zagorsk meeting in 1971 and again at Järvenpää, Finland, in 1974. We naturally believe that the resolutions adopted by a conference like the one on European security and cooperation should be given every backing by the Churches. I have said many times here that the Churches of Finland prayed fervently for the successful conclusion of this Conference and for the heads of all the states taking part. Today we are living in the afterglow of the Conference. It is now extremely important that different peoples and countries implement these resolutions. The Churches should not sit idle today. By their actions and sermons they should reinforce in people's consciousness the idea that those good and wise undertakings which were laid down in the resultant document of the Conference can be realized. But we should not understand from this that we may take sentences from this document as themes for our sermons. We must, of course, preach the Word of God. But, nevertheless, if we preach the Word of God correctly, we should in our preaching train people's conscience and create a weight of public opinion which corresponds to those good thoughts contained in the resultant document of the Conference. In other words we should now pray and work in this direction. The Conference on Security and Cooperation in Europe goes on; it will go on, for example, in Nairobi."

At the conclusion of the press conference Archbishop Pitirim thanked Archbishop Simojoki and Bishop T. Nikolainen for their constructive remarks and wished them and the other members of their delegation a pleasant sojourn and a happy return to Finland.



Ecumenical Symposium in Maribor

Yugoslavia would seem to be a country where history itself has made ecumenical relations a matter of primary concern. Its population consists of about 20 million closely related people who speak almost the same language, with the exception of the Slovenes and Albanians. Three fundamental beliefs are represented. The Orthodox majority constitute approximately 8 million, the Roman Catholics around 7 million, and the rest is made up of Muslims and adherents of other faiths.

Religious differences, however, have not obscured ethnic unity, which has been strengthened by the common historical fate of the country. During the latter half of the last century the Metropolitan of Montenegro, Petar I Njegoš and Roman Catholic Bishop Josif Strossmayr of Djakovo called for brotherly relations between their communities and unity among all the Southern Slavonic peoples. At this time the phrase *brat je mio ma koje vere bio* ("all are my brothers no matter what their faith") came into wide use. The Orthodox Bishop Irinej of Novi Sad did much to further this cause in the 1920's.

At the same time, the religious-nationalist mood, under the direct influence of German propaganda, brought about a terrible outburst at the time of the war, when Croatian regiments initiated a campaign of terror against the Orthodox population. In the entire Western part of the country not one Orthodox church remained; many of the priests and hierarchs were brutally murdered. The problem of relationship between religious and national groups became literally a question of life and death. After these bloody events, relations between these religious communities were reestablished with great difficulty.

Despite everything the spirit of Strossmayr and Njegoš did not die out. After the war, Catholic communities frequently contributed to the reconstruction of Orthodox churches destroyed by Croatian regiments. Local Catholic priests or bishops today attend the consecra-

tion of churches and their patronal feasts.

The first ecumenical symposium between representatives of the Orthodox and Roman Catholic Churches held not long ago in Maribor serves as a vivid expression of the new ecumenical atmosphere in relations between the two leading communities. The symposium which took place from September 22 to 26, 1974, chose as its theme "The Pastoral Problems of Yugoslav Christians in Relation to the Holy Sacraments, in Particular the Eucharist." The symposium was convened on the initiative of the Catholic Theological Faculty in Ljubljana.

Orthodox participants included the Dean of the Theological Faculty in Belgrade Archdeacon Dr. Čedomir Drašković; Archpriest Dr. Dimitrije Dimitrijević, Archpriest Dr. Dušan Kašić, Hieromonk Dr. Atanasije Jevtić; Rector of the Sremski Karlovec Seminar Archimandrite Dr. Milutin Stojadinović, Rector of the Prizren Seminary Archimandrite Nikodim Džurakov; Rector Prof. Trajan Mitrevski of Skopje, and other members of the clergy, pupils and students of theological schools, including John Waswa, a student from Uganda.

The Catholic Theological Faculty of Zagreb sent a delegation headed by Dean Dr. Tomislav Šagi-Bunić; the Ljubljana delegation was headed by Dean Marjan Smolik. Also present were many members of the Maribor Theological Faculty headed by one of the organizers of the meeting Dr. Stanko Janežič. Guests also arrived from Rome, Trieste (Italy) and Klagenfurt (Austria). Also present was the Rev. Gustav Skalić of the Evangelical Church.

Dr. Maksimilian Držečnik, the Catholic Bishop of Maribor, and Chairman of the Ecumenical Commission of the Bishops Conference of Yugoslavia, and Suffragan Bishop Dr. Vjekoslav Grmčević attended the opening of the symposium.

On the first day, following a solemn Mass, an ecumenical service was held. The participants in the symposium paid homage to the memory of Bishop Maribor Antun Martin Slomšek (†1862).

the founder of the Sts. Cyril and Methodius Brotherhood and initiator of ecumenical relations in Slovenia, who did much to prevent the Germanization of the Slavs within the Austro-Hungarian Empire.

The paper presented by Franjo Perko from Ljubljana on "The Significance of the Holy Sacraments for Growth Within the Church" dealt with the sacramental view of the world and man. The sacramental link with the Holy Sacraments establishes the basic dimension of the history of salvation. In the lecturer's opinion, Christ Himself is the Sacrament Who preceded all other Sacraments. In this connection, four planes are manifest in the Sacraments: the Triune God Who is presented in them in hidden form; God the Word; the Church founded by the Son of God, and the salutary significance of the Sacraments which manifests itself in one's striving after God.

In his paper, "Baptism as Embodiment in the Mystic Body of Christ," Dr. Josip Turčinović stressed that in accordance with the decrees of the Second Vatican Council, the Church is present wherever there are baptized Christians, and therefore the use of the word "brothers" in official Catholic documents in reference to Christians of the Eastern Churches is not a euphemism, but in fact has profound theological meaning.

The symposium also heard the résumé of the paper "The Eucharist in the Structure of the Church of Christ", written by Dr. Stojan Gošević, who could not be present. The author here develops the idea of the close link between the Church and the Eucharist; where we find the Eucharist, we find the Church, and vice versa.

Dr. Adalbert Rebić of Zagreb ("The Place of the Eucharist in the Early Church") examined the office of the Eucharist in the context of the Judaic Passover supper. In the lecturer's opinion, the Eucharist was connected with the supper in view of the latter's eschatological-messianic character. The question of penitential discipline with respect to the Eucharist was examined separately.

Another aspect of the problem was examined in Hieromonk Atanasije

Jevtić's paper "The Eucharist in the History of the Eastern Church". He dealt primarily with liturgical aspects of the problem. Father Atanasije pointed out that for theologizing on the Holy Sacrament of the Eucharist one must needs experience it. The Holy Spirit makes real the presence of Christ among us. The power of the Holy Spirit unites us in one Body, yet personality and individual traits are not thereby obliterated; on the contrary the personality finds its real identity. The unity and plenitude of the Church are embodied in the Eucharist: man's salvation in the Church depends on his participation in the Eucharist, and for that reason the severest punishment possible in the Church is exclusion from Eucharistic communion. Father Atanasije's words evoked much interest at the meeting; in the course of the talks, the Orthodox participants discussed the possibility of allowing laymen to participate more actively in divine service, which conveys the spirit of catholicity and unity in Christ so clearly and straightforwardly.

A broad picture of the historical development of Eucharistic theology was presented by Dr. Anton Strle, member of the Theological Commission of the Roman Curia, in his paper "The Eucharist in the Development of the Western Church"—from the teachings of the Holy Fathers through scholasticism to contemporary theology. In our time, as the speaker pointed out, the concept of transsubstantiation, which in the past gave rise to so many arguments, has now been replaced by such new concepts as "transsignification" and "transfinalization". In the course of the lively discussion, it was pointed out that the Orthodox East did not feel the urgent necessity of philosophically interpreting the tenets of faith, while the rapid development of philosophical teachings led Western theologians to precisely this position. Catholic Prof. F. Perko pointed out that the West sometimes examined the Eucharist too one-sidedly; its tie to the Church receded into the background, leading to the decline of ecclesiology and the appearance of the Reformation.

With great attention, those present heard Protodeacon Dr. Čedomir Drašo-

vič's paper "The Pastoral Significance of the Eucharist in the Church Today". In his presentation, Father Čedomir pointed out that the mystery of the Christian divine service encompasses man in his wholeness; the Eucharist is the focal point of the Christian life. In the pastor's practice the Eucharist is at the same time a universal means of accomplishing the main goal: the realization of the Kingdom of God. Prof. C. Drašković stressed the need for theology to regain its holy nature. Much was done in this regard by the late Patriarch Athenagoras who developed the theology of reconciliation. Orthodox theology is a particular expression of the Eucharist. This Sacrament has its social aspect (Eucharist—Greek *Eukharistia* means thanksgiving, a common function). Dr. C. Drašković also expressed his desire for Orthodox theology to incorporate the treasures accumulated through centuries of liturgical experience. Often the purely psychological reception of the liturgy takes the forefront, whereas one of its fundamental features is the confession and the Eucharistic profession of faith. Actually Orthodox theology has a cosmic dimension: in religious rites elements of nature are blessed and thus the action of the Holy Spirit spreads throughout the world so that it might return to its original perfection and harmony.

Archpriest Dušan Kašič stressed the priest's role in making the Sacrament of the Eucharist the centre of the life of each parishioner. Here great assistance can be provided by such a recent phenomenon as the "apostolate of laymen" and their active role in the religious functions of the parish.

Dr. Tomislav Ivančić of Zagreb ("The Eucharist and the Parish") illuminated the Catholic position on the meaning of the Holy Sacraments in parish life. He pointed out that there are both objective and subjective aspects to the Eucharist. On the one hand, it is a new life, the gift of our Lord Jesus Christ. On the other hand, if he is to be saved, man must accept this gift and answer the summons of the Lord. In the lecturer's opinion, at present there is a pressing need for repentance as a foundation of human life. This would enrich parish life and, above all, participation in the

Eucharistic communion. The parish community is charged with invoking the living presence of the Saviour in the contemporary world. Thus the parish is not so much a territorial administrative unit as a totality of the members of an ecclesiastical community.

In his paper, "The Eucharist and Evangelization," Catholic Bishop Vjekoslav Grmic posed the problem of pastoral theology and the close link between the Eucharist and the Word of God.

At the centre of the discussion was the fundamental question of the enlivening of liturgical life, the revelation of its essence for the people, the presence of the Holy Spirit in the Eucharist and in the life of the Church, and also the meaning of the parish as a Eucharistic community. In connection with this particular attention was focused on the moral image of the pastor, his theological education, and on enlivening lay participation in ecclesiastical affairs.

Catechization of new Church members was discussed and the role of ecclesiastical publications stressed.

Also discussed was the need for more precise definition of times when Eucharistic communion of the Orthodox and Roman Catholic is possible, for instance, in time of bad weather, natural disaster, or catastrophe, when no priest of their confession is at hand.

The next all-national symposium will be held in 1976. The theme will be "Evangelization in the Broadest Sense of the Word".

Participants in the ecumenical conference visited the Slovenian holy place of Mt. Ptuj with its 15th century Church of the Most Holy Mother of God. Above the altar is a bas-relief of Her Protecting Veil. Also depicted are many prominent citizens of that time who were protected by Her. The city of Ptuj is also linked with the name of the highly revered holy martyr St. Victorinus. Each participant received a copy of the Holy Scriptures in an ecumenical translation into Slovenian done by representatives of Churches in Slovenia.

Bishop Maksimilian Držečnik and Father Čedomir Drašković spoke at the close of the symposium, noting that it had been highly successful.

SERGEI KAZIL

Zagorsk Session of the WCC Commission

At the invitation of the Russian Orthodox Church the WCC Commission on the Churches' Participation in Development (CCPD) held its sixth session in the Trinity-St. Sergiy Lavra from June 11 to 15, 1975. Taking part in the session were representatives of Churches and religious associations from eighteen countries, including representatives of the Russian Orthodox Church, the Armenian Apostolic Church, the All-Union Council of Evangelical Christian Baptists, the Georgian Orthodox Church and the Evangelical Lutheran Church in Latvia.

This was the last session of the CCPD before the 5th Assembly of the World Council of Churches in Nairobi and it set out to summarize the conclusions of the Commission's five years of work in the field of social development and justice.

The Commission sat in the Assembly Hall of the Moscow Theological Academy. On the opening day of the session the Associate Director of the CCPD, Dr. Günther Linnenbrink (Evangelical Church in West Germany), delivered an introductory address after common prayer. He said that the CCPD was a WCC body and came under its Second Programme Unit "Justice and Service". The CCPD was set up to deal with problems of justice and development to which so much attention was given at the 4th Assembly of the WCC in Uppsala, Sweden. The CCPD confines its activity mostly to the so-called developing countries. These countries are coming to realize more and more the strength which they possess. As witnesses of the conflict between the rich and the poor, Christians should be on the side of the latter and strive to contribute to their struggle, whatever path the poor choose to follow. The CCPD's work during the five years since its inception was not sufficiently effective. One of the reasons for this, said Dr. Linnenbrink, was, apparently, the fact that Christians from the socialist countries did not participate in the work of the Commission. The CCPD hopes, he said, to overcome this signifi-

cant shortcoming at the forthcoming 5th WCC Assembly in Nairobi.

Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, welcomed the delegates.

Because the opening of the session fell on the eve of Ascension Day, Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations of the Moscow Patriarchate, was unable to be there in person. So on his behalf Aleksei S. Buyevsky, the secretary of the DECR, read a special appeal to the delegates. It emphasizes the need, if ecumenism is to be successful, to bring Christians' service to peace and justice into harmony with the search for ways of establishing Christian unity (appeal published in *JMP*, No. 9, 1975).

Candidate of Theology, Vladimir V. Ivanov, told the gathering about the history of the Trinity-St. Sergiy Lavra and the town of Zagorsk, and enlightened them on the liturgical practice of the Russian Orthodox Church. There then followed a paper on the life of the Russian Orthodox Church read by Aleksei S. Buyevsky.

On the following day, the Feast of the Ascension, the delegates attended Divine Liturgy in the academy church. After a short break the session was reopened by Dr. Ch. I. Itty, Director of the "Justice and Service" WCC Programme Unit. Dr. Itty dwelt mainly on the general problems of the CCPD in his report. Although the Commission has been in existence for only five years, he said, it should be made clear that unforeseen difficulties have already appeared in its work. "We are forced to admit," he went on, "that the situation in the Third World is worse now than it was five years ago. Today we are even forced to talk about a 'threat to survival—the chain of crises which threaten the very life and existence of millions of people in the Third World. It is becoming increasingly plain that justice, independence and economic growth should be brought about chiefly by the very people concerned and at the same time we should not expect easy or rapid results; for progress will

be achieved through a process of profound structural changes in society. The modern situation in the sphere of development makes it incumbent upon the Churches to determine their position in this important matter. There are pointers for this: one of them is concern for the poor to whom Christians have special obligations. As development and justice are linked with the process of liberation, the question arises of the theological interpretation of the struggle for liberation." Dr. Itty considers it essential to maintain various studies on this theme so as to arrive at a single point of view.

The discussion on the director's report touched on questions of the Co-operative Ecumenical Development Society and the Development Fund. Some doubt was expressed about the need for the latter: the CCPD should employ means which are more in keeping with its ecclesiastical standard, particularly as the Development Fund will be faced with tasks of such proportions that it will be extremely difficult to resolve them with its own inevitably limited resources.

Considerable backing was given during the discussion to the judgement that the CCPD should lay greater emphasis on education and upbringing for the cause of development and justice.

There then followed a number of papers by representatives of the Churches in the Soviet Union. The Rev. Voldemar Plamsis of the Evangelical Lutheran Church in Latvia, V. G. Kulikov on behalf of the All-Union Council of Evangelical Christian Baptists, Father Ilarion Shamkharadze of the Georgian Orthodox Church and Hieromonk George Bunatian of the Armenian Apostolic Church welcomed the delegates and talked about the history of their Churches and contemporary life.

After expressing their appreciation for the interesting reports on ecclesiastical life in the Soviet Union the foreign delegates emphasized that one of the main aims of holding the session in the Trinity-St. Sergiy Lavra was for the members of the Commission to get acquainted more closely with ecclesiastical life in socialist society, because the CCPD realized the urgency of the

question addressed to it: Had it up to now so far had a mainly one-sided view of its work?

Aleksei Buyevsky then delivered a paper entitled: "The Russian Orthodox Church and the Development Challenge". He reviews the theological prerequisites for Christians' participation in development. He sets out the Orthodox doctrine of good deeds which are an inalienable component of the process of man's salvation, and examines the question of the Church's service in the modern world. Living in a historic time which for God's people is a favourable time, the day of salvation (2 Cor. 6. 2), the Church strives to distinguish events as signs of the present and of the future, interpreting them in the light of divine doctrine and offering judgement on them to her children. Thus, as a participant in the development of human society with whose life religion has diverse and complex ties, the Church, naturally, turns at each historical moment to God's people from a present-day standpoint, the content and aims of which are determined by the current moment. The paper goes on to expound the Orthodox view of the ecumenical concern for development. The interrelation between development and liberation and development and justice is examined in the light of the teaching of Holy Scripture. Genuine development of both the individual and society as a whole is inseparable from the liberation of this person and society from everything that fetters them. The strength they need to carry out the process of development. Justice is another inalienable condition of the process of development.

The second part of the paper dealt with the extensive historical experience of the Russian Orthodox Church in relation to development. The Church's reply to the constant development challenge throughout history was many-sided and of course unequivocal.

In the third part, Aleksei Buyevsky gives his own interpretation of the Commission's tasks as regards the participation of the Churches in development. He emphasizes that the Commission should assist in every possible way to overcome economic and social backwardness which are still the lot of many



The opening session of the Commission

peoples, to abolish exploitative structures, and to affirm in the consciousness of the peoples new socio-political thought aimed at freeing them from outdated forms of social life and reaffirming in the interests of broad sections of the population a just social structure and true democracy.

Remarking on the absence of representatives from Churches in the socially backward countries on the Commission, the speaker said that, in his opinion, it was detrimental to the efficacy of its work. Aleksei Buyevsky noted the positive significance of the CCPD for the World Council of Churches' programme and expressed the hope that the current session would act as a stimulus towards the inclusion of Churches from the Soviet Union in the work of the CCPD. He said that it would be useful for representatives of these Churches at the session to study in detail the problems of the Commission and the nature of its work. This would help determine their future cooperation, the prospects of which were greatly dependent on the 5th WCC Assembly in Nairobi.

The idea that CCPD efficacy could be increased by making it more internationally representative ran through

the Commission members' response to Aleksei Buyevsky's paper.

The rest of the second day was given over to general discussion, most of which centred on the prospects for the work of the CCPD and the forthcoming Assembly in Nairobi. In the course of the discussion it was stated that the Commission was called upon to direct the attention of the Nairobi Assembly to the need for the Churches to show constant concern over the fact that the elementary norms of social justice were being violated in many countries; the orientation of ecclesiastical life should also be dependent on such an important factor of modern life as the interests of the poor, the interests of the socially underprivileged sections of society; the Churches must free egotistic big business from the illusion that they will support it in the future, as they have so often done in the past: Christians should cultivate the ability to assess quickly, accurately and unambiguously concrete phenomena in the sphere of social development and justice in accordance with their evangelical principles.

The third day of the session began with a Bible study hour conducted by Konstantin M. Komarov, Docent at the Moscow Theological Academy. He chose a text from the Acts of the Apostles (17. 24-26) which contains the idea of the oneness of the human race. Using examples from the Bible, Komarov showed the truth of the oneness of the human race as the most important factor underlining the doctrine of the heredity of Original Sin (Rom. 5. 12) and of the Redemption of the whole of mankind by Christ the Saviour, Who took upon Himself human nature, sanctified it and raised the ideals of fraternity, equality, love and peace to be ethically normal standard for the life of humanity.

The plenary session opened with a paper by Dr. Linnenbrink entitled: "Thoughts on CCPD Prospects after Nairobi". The first part of the paper examines development trends in Churches and in the developing and industrialized countries, and evaluates relationships between social development groups and Church bodies in various countries.

In the second part of his paper, Dr. Linnenbrink advances proposals for CCPD activities after the 5th WCC Assembly in Nairobi. In particular he considers it essential to help ecclesiastical and other groups concerned with making people conscious of the need for social development; to institute or intensify the work of groups and movements involved in the struggle of the poor, and help them support each other; and to give a thorough, theologically meaning to the course of the development process.

In the discussion that followed there was general acceptance of the need to bring the work of the Churches in the field of development and justice closer to the new situations; this convergence, moreover, should take account of the fact that in the past Churches were often on the side of the oppressors in the Third World countries.

In the afternoon the session was addressed by G. A. Krasnov, an executive member of the UN Conference of Trade and Development who noted the importance of the CCPD's problems and Christian concern for just social development.

The rest of the day's proceedings was devoted to educating and fostering ecumenical awareness in Christians to recognize the need for Church participation in the processes of social development and the establishment of just social relations. In this context the idea was put forward that it would be useful to give purport to "the theology of liberation" which would be the theological expression of the social conception of Christians who were in solidarity with the poor.

The fourth day of the session also began with a Bible study hour. It was conducted by Vladimir V. Ivanov who took a text from the Gospel According to St. Mark (9. 14-29) for his experience in biblical interpretation. Vladimir Ivanov invited the participants to reflect on the Orthodox understanding of fasting and prayer.

On this day of the session three working groups were formed. The Russian Orthodox Church was represented in each of them: Prof. Konstantin E. Skurat and Vladimir V. Ivanov joined the "Theological Questions"

group; Docent Konstantin M. Koma worked with the group "Towards a New World Economic Order", and Dea Vladimir Mustafin joined the "CCPD after Nairobi" group.

The session then heard a paper by Prof. G. M. Prokhorov on the Soviet Union's economic ties with the developing countries.

Discussions on this day of the session were conducted within the three groups. In the "Theological Questions" group discussion centred around two main aspects: what can we say about the poor and what form can cooperation between Christians and non-Christians take? On the first aspect agreement was reached that the problem would not be resolved by granting aid on one or more occasions to the poor. It was important that the poor themselves have the opportunity of creating the wealth they needed in just conditions.

On the question of cooperation between Christians and non-Christians unanimous support was given to the view that Christians should foster the development of this cooperation. The benefit of this for mankind as a whole is quite obvious.

The group discussing the theme "Towards a New World Economic Order", dealt with the response of developing and industrialized countries and nongovernmental organizations to UN decisions on economic questions, examining the peoples' trend to social justice the members of the group discussed the way in which the Churches could increase their responsibility to educate public opinion towards social justice, development and cooperation. The Churches must join forces to create a spirit of cooperation between countries based on justice and as part of the process of development of the Third World countries.

The idea that the Church should be an organic element of the process permeated the discussion in the "CCPD after Nairobi" group. The efforts made by Christians to foster the process of just social development are an expression of our obedience to the Lord.

Each of the three groups prepared a working document. The documents drawn up by the "Theological Questions" group outlined several themes

for future ecumenical dialogue: theological substantiation of the Churches' participation in the process of just social development; the biblical conception of poverty; the interrelation between spirituality and development; cooperation between Christians and non-Christians in work for justice and development.

The document prepared by the second group—"Towards a New World Economic Order"—notes that the CCPD's task in this respect should be to make a significant contribution to the achievement of justice and the advancement of mankind along the road of progress. In addition the CCPD's point of view was expressed on the question of international peace; it is that questions of peace should be considered in relation to the problem of justice.

In its working document the "CCPD after Nairobi" group suggests that the primary tasks of the CCPD in the future should be to help ecclesiastical and other groups concerned with development programmes and to foster theological research on questions of development.

On the fifth and final day of the session discussions were held in three new groups concerned with the following topics: (1) The Ecumenical Development Fund and Aid Programmes; (2) Education, Development and Technical Services; (3) Studies and Publications.

The final plenary session heard the reports of the groups and approved the resultant documents and communique (Published in *JMP*, No. 9, 1975).

On June 16, His Holiness Patriarch Pimen of Moscow and All Russia received representatives of the Commission at his residence and had a talk with them.

Later that day Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, gave a reception in Moscow to mark the conclusion of the session of the WCC Commission on the Churches' Participation in Development. Those present included the participants in the session; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Bishop Germogen of Kalinin and Kashin, Acting Chairman of the Economic

Board of the Moscow Patriarchate; Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; senior staff members of the synodal departments and representatives of the Moscow clergy. The reception was also attended by V. N. Titov, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and representatives of the Moscow public.

During the reception, Metropolitan Yuvenaliy addressed a warm word of greeting to those who had participated in the session at the Trinity-St. Sergiy Lavra. "During your stay here," His Eminence said, "you have had the opportunity of acquainting yourselves directly with the life of the Russian Orthodox Church and the other Churches in our country. We are highly appreciative of the fact that you have held your last session before Nairobi in our country." In regard to the Russian Orthodox Church preparations for the 5th WCC Assembly Metropolitan Yuvenaliy noted how important it was for her theologians to study the preliminary material drawn up at the WCC centre in Geneva; but at the same time that they should regard the ecumenical contacts needed for joint multilateral preparation for the assembly as equally important. This meeting, he said, with the members of the Commission representing Churches from 18 countries, was a useful contribution to the preparations for the 5th WCC Assembly.

In reply, the Associate Director of the Commission, Dr. Günther Linnenbrink, expressed his gratitude to the Russian Orthodox Church for the excellent organization of the session and the warm hospitality. "We felt," he said, "that we had insufficient experience and knowledge of the life of the Churches in the Soviet Union. The meeting at the Trinity-St. Sergiy Lavra has enriched us considerably in this respect. Now we know each other better than before. We hope that our joint efforts have significantly improved the preparations for Nairobi and that our dialogue will continue after the 5th Assembly."

Deacon VLADIMIR MUSTAFIN

Session of the New CEC Presidium and Consultative Committee in Alsace

The principal aim of study work during the period preceding the next Assembly is a meeting of European Churches as part of the joint ecumenical process of study in order to assist them in their common witness and in their responsible ministry in Europe. Accordingly, the study work will be orientated within the framework of the theme "Unity in Christ—Peace in the World". In practical terms, it will be necessary to organize two compact working groups named "Ecumenism in Europe" and "In the Service of Peace", whose task it will be to arrange consultations involving the largest possible number of European Churches. Each group will be able to organize three consultations each between 1975 and 1978. The first group—"Ecumenism in Europe" (European Churches on the road to deeper communion)—in 1976 will hold a consultation on the theme "Obstacles to and Possibilities for Ecumenical Communion"; in 1977 the theme will be "New Forms of Church Life in a Secularized World"; and in 1978 "European Theology as the Challenge of the World Ecumenism". The second group—"In the Service of Peace" (the Churches of Europe in the service of peace in Europe and the world)—will hold a consultation in 1975 on the theme "Peace in Europe—Specific Tasks for Churches"; in 1976 the theme will be "Europe and World Peace—Our Christian Contribution"; and in 1977 "Social Questions in Europe and the Ministry of the Churches". The Presidium and Consultative Committee also found that, in addition to these themes, during the period leading up to the next assembly the need might arise, and the money might be forthcoming, for the holding of other conferences and consultations on themes to be designated by the Presidium.

In the immediate future CEC work also envisages not only the publication of pamphlets reflecting the results of

the consultations, but also the regular issue of information on the important documents drawn up within the CEC member-Churches, as well as the preparation of the next assembly.

A feature of the session was the daily discussion of individual passages in Holy Scripture after morning prayer. This helped to compensate for the lack of theological work that had been felt at previous meetings of the CEC's executive bodies. On April 19 and 20, the delegates were able to visit the various religious communities in Alsace, to attend divine service and to preach. The delegation from the Russian Orthodox Church prayed in a chapel at the Ecumenical Centre. During the Liturgy on Sunday an ectene was said for the repose of the soul of His Holiness Patriarch Aleksiy of blessed memory on the fifth anniversary of his death. Representatives of the Constantinople, Romanian and Roman Catholic Churches who attended the service joined in the singing of "Eternal Memory" for this outstanding Primate of the Russian Church.

At the end of its work the Russian Orthodox delegation visited Strasbourg and its famous cathedral, and then spent the remaining two days before their return home in Paris, where they enjoyed the hospitality of the Right Reverend Pierre, Bishop of Korsun, and his colleagues.

The final communique of the Liebrau-enberg meeting gratefully acknowledges the achievements of the religious leaders who have worked within the CEC. Mention should be made of the CEC's permanent consultant, Dr. V. A. Visser't Hooft. He has now decided to leave CEC work, but the CEC will no doubt continue to derive benefit from the fruits of his good advice for a long time to come. The communique also states that the Presidium and the Consultative Committee look to the future with hope in Jesus Christ, the King and Head of the Church, Who is guiding Christians towards greater brotherhood and understanding and service. It is Jesus

Conclusion. For the beginning see JMP No. 10.

First Session of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue

The first official session of the Mixed Theological Commission on Orthodox-Old Catholic Dialogue was held at the Constantinople Patriarchate Centre in Chambésy near Geneva from August 20 to 28, 1975.

The Orthodox side was represented by the Patriarchates of Constantinople, Alexandria, Jerusalem, Moscow, Romania and Bulgaria, the Autocephalous Churches of Cyprus and Hellas and the Autonomous Church of Finland.

The Old Catholic side was represented by the independent Churches in the Netherlands, the FRG, Switzerland, Austria and Poland. The Polish Church represented the Polish National Catholic Church in the USA and Canada.

Taking part in the session on behalf of the Russian Orthodox Church were Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archpriest Nikolai Gundyayev, Docent at the Leningrad Theological Academy and Deputy Head of the Department of External Church Relations; Grigoriy Nikolayevich Skobey, secretary of the Russian Orthodox Church's Representation at the World Council of Churches in Geneva as consultant.

Metropolitan Irineos of Germany and Bishop Léon Gauthier of the Old Catholic Church of Switzerland chaired the session. The secretarial functions were performed by Professor Ioannis Karmiris and Professor Werner Küppers.

On August 20 the members of the Commission held a preparatory discussion to draw up a working programme.

On August 21, after Metropolitan Damaskinos of Tranoupolis had celebrated Divine Liturgy, the session opened with speeches from the two chairmen.

In accordance with the Pendeli Resolution (July 1973) and on the basis of the preparatory work of the general working session of professional theologians in Morschach in September 1974 the work commenced with three issues concerning the doctrine of God:

- 1) Holy Trinity;
- 2) Divine Revelation and Its Tradition;
- 3) Canon of the Holy Scriptures.

At this point the Old Catholic and Orthodox documents on the themes under discussion were given in the two working languages—Greek and German.

After the general speeches at the plenary ses-

Christ, the God-Man, the Saviour of the World, Who heads the ecumenical rapprochement and the joint brotherly cooperation of the European Churches in the service to Europe and the whole world. Through the action of the Holy Spirit He causes the seeds of peace, truth and love to sprout and demands that we Christians should carefully nurture and tend the good shoots of these seeds. This is the task of the CEC.

In conclusion, let us once again ponder on the events underlying the great victory over the forces of evil that was won 30 years ago. In its Appeal on Victory Day the supreme ruling bodies of the Soviet Union, the victor country, again seized the initiative and proposed that all peoples, parliaments and governments should put an end to the cold war once and for all, and that they should completely reject the settlement of political issues by recourse to arms and war, so as to totally banish war from human experience. The appeal to "make detente irreversible" coincides with the "lifeline" proclaimed by the life-asserting doctrine of the Lord of Peace and Love, and it is also a vitally necessary call to the ecclesiastical deaconry in Europe. As can be seen from the Message from His Holiness

Patriarch Pimen and from the Holy Synod on the occasion of the 30th anniversary of victory, this appeal has met with a highly positive response inside the Russian Orthodox Church. *Thou hast made known to me the ways of life* (Acts 2. 28; Ps. 16. 11), says Holy Scripture. An early Christian manual "The Teaching of the Twelve Apostles" provides an explanation of *the ways of life* and says *inter alia*: "in the first place, you must love God, Who created you; in the second place, you must love your neighbour as yourself; and, moreover, do not do to others what you would not wish done to you... Do not kill... Be not devious in thought, nor speak with a forked tongue; for duplicity is the toils of death... Avoid all evil and everything resembling it... Cause no divisions, and reconcile those in dispute..." (see K. Popov's edition, Kiev, 1884, Chs. 1-IV).

In the context of the current European development towards detente, peace, peaceful coexistence and cooperation, may this behest be uppermost in the further activities of the Conference of European Churches.

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sion these individual documents were passed on to a subcommittee, which drew up a single document from them for the plenary session.

Until August 28, documents on the following themes were discussed, adopted and signed using the same procedure:

1) Holy Trinity; 2) Divine Revelation and Its Tradition; 3) Canon of the Holy Scriptures; 4) the Incarnation of the Logos; 5) Hypostatic Unity.

The delegates will pass on these documents to the leadership of the Churches which they represent.

For the duration of the conference, Orthodox and Old Catholic prayers were said each morning and evening.

On August 27, the eve of the Dormition of the Mother of God, Metropolitan Filaret celebrated Vespers in the church of the Moscow Patriarchate Representation in Geneva.

On Sunday August 24, Canon Prof. P. J. Maan delivered an address after Divine Liturgy in St. Paul's Church in the Orthodox Centre. Metropolitan Irineos similarly greeted the Old Catholic community of Geneva in St. Germain's Church during a service conducted by Bishop Léon Gauthier.

As regards the continuation of the work of the official dialogue the following was established in addition to the Pendeli Resolution:

1. The mixed subcommittee will sit in summer, 1976. Its tasks will include the drafting

of a general document as a project for second official session on themes of programme of the first official session which have not been exhaustively discussed, i. e. the third part of Christology and the nine points of ecclesiology.

This subcommittee will be made up of two chairmen; Professors Stefan Alexe, Ioan Karmiris, Emmanuil Photiadis and Iliya Tenevsky proposed by the Orthodox side; Professors Helwig, Aldenhoven, Peter Amier, Wilfried Küppers and Maan put forward by the Catholic side. It is the job of the coordinating committee to prepare and convene this session.

2. The second official session of the Commission will be held in summer, 1976.

There are three proposals for the venue of this session: Warsaw, proposed by the Polish Old Catholic Church; Chambéry, the suggestion of the Constantinople Patriarchate, and Athens, proposed by the Church of Hellas. The discussion themes at the second plenary session of the Mixed Theological Commission have been determined. They are: the doctrine of the Mother of God and doctrines which do not coincide with it, as well as the nine themes on ecclesiology mentioned in the final protocol in Pendeli.

The session closed in the evening of August 28; the chairmen expressed their gratitude to the Constantinople Patriarchate for the hospitality given them.

The Christology of the Ancient Oriental Churches in Severus of Antioch's Doctrine

At the meeting of the Joint Committee of the Orthodox Autocephalous and Ancient Oriental Churches in 1973 at the Pendeli monastery in Greece, it was decided that a study should be made of the Christological views of the well-known dogmatist of the Ancient Oriental Churches, Severus, Patriarch of Antioch (c. 465-539). At the second meeting of this committee which took place in Addis Ababa (Ethiopia), in January 1975, one of the reports on this subject was presented by a member of the committee from the Russian Orthodox Church. The author of the report made no claims to originality, but merely cited the data already available on Severus in Russian ecclesiastical history, mainly citing Prof. V. V. Bolotov of the Petersburg Theolo-

gical Academy, and compared them with the researches made by Prof. Lebon of the Louvain Catholic university. The article is given here in abbreviated form.

I. HISTORY

Patriarch Severus is an honoured patriarch of the Syro-Jacobite and other Ancient Oriental Churches. He is mentioned in Church calendars and in the Liturgy (q. v. for instance, the Liturgy of the Ethiopian Church—"Preparatory service").

Severus was born in Sozopolis in Mesopotamia (a region of Asia Minor) into a heathen family. He obtained his education in Alexandria and Berytus, where he studied literature, rhetoric and law. He worked for some time as a lawyer in Berytus. During the reign of the Byzantine

time emperor, Zeno (474-491), Severus was converted to Christianity and was baptized in 488 in the Church of St. Leontius in the town of Tripoli in the Lebanon. Soon after, he became a monk and at first he lived in one of the Palestinian monasteries situated between the town of Gaza and the Maiyuma Fortress, where his preceptor was Peter of Gaza, a protégé of Theodosius of Jerusalem, who was in his views extremely non-Chalcedonian; then in another Palestinian monastery near Eleutheropolis, under Archimandrite Mamas, and finally, in Egypt, where Severus showed himself to be an ideologue of monasticism, the head of the party of the so-called *akephaloi* who opposed the Fourth Ecumenical Council, and also as a subtle dialectician in the argument with Nephelus, who defended the Council. In 508 during the reign of Emperor Anastasius I (491-518), Severus was sent by the Patriarch of Alexandria Peter Mongo to Constantinople as the apocrysiary of his own bishop and as the mediator with the Emperor for Oriental (non-Chalcedonian) Orthodoxy.

Patrician Probus who was at that time conducting the empire's "eastern" policy, supported Severus's activities in the capital and introduced him to the emperor as a worthy candidate for the Antiochene See which had become vacant as a result of the deposition of Patriarch Flavian II by the Syrian bishops in 511. Severus was nominated Bishop of Antioch and in 512 he was elected, consecrated and enthronized by the Antiochene Local Council upon the throne of St. Ignatius the Theophoros. From 512 to 519 Severus ruled the Antiochene Patriarchate with a firm hand, and his ministry became famous for his teachings, especially for his sermons.

In the arguments which worried the Churches in Palestine, Syria and Egypt at that time, he occupied a central, prudent position; having accepted the conciliatory document with regard to creed, published already by Zeno, the well-known Henoticon which still exists in the Ancient Oriental Churches, Patriarch Severus, although he interpreted it in a non-Chalcedonian sense did, however, struggle against extremism, speaking both against Nestorianism which was spreading throughout neigh-

bouring Persia and had become the official theology of the Assyrian Syro-Persian Church, and also against Eutychianism and what were for him similar Monophysite doctrines. After the accession of Justin I (518-527), when the policy of Byzantium made a sharp turn towards the West, Patriarch Severus was forced to abandon the administration of Church affairs in Syria and move away to Egypt under the protection of the non-Chalcedonian Patriarch Timothy (518-535). Here Severus's talent for polemics revealed itself, especially in the argument with Julian of Halicarnassus and with other exponents of extreme Eutychian, Synusian, and partly Manichaean views. Severus's theological works which revealed him as an extremely restrained and at the same time subtle dialectician, brought the non-Chalcedonian theology closer to Orthodoxy, confessed at the Council of Chalcedon; brought to light its indissolubility with patristic tradition and earned him fame as *os omnium doctorum*.

With the accession of the Byzantine emperor, Justinian I (527-565), Empress Theodora's patronage of the non-Chalcedonians encouraged them to strive to establish their former influence on the Church and the state. Severus participated in running an ecclesiastical course in Alexandria in agreement with the state plans of Emperor Justinian. After the death of Patriarch Timothy, due to the influence of Severus, Theodosius was elected to the Patriarchal See of the Alexandrian Church (535-538). His election was desired by most of the bishops and secular powers in Egypt, despite the fact that the monks and all the Coptic population had proposed Gaianus who was inclined to separatism. Emperor Justinian had many times invited Severus to visit the capital to take part in the disputes between the non-Chalcedonians and the defenders of the Council of Chalcedon. Of these discussions, *Collatio orthodoxorum cum severianis* in 533 is the best known. However, Severus who was recognized as the head of the non-Chalcedonian party, refused to go to Constantinople. According to the non-Chalcedonian historian Zacharias Scholasticus, he was afraid to rouse anew religious passions by his appearance. Only in the winter of

535-536, in obedience to the emperor's insistent invitation, did he go to the capital together with Patriarch Theodosius of Alexandria and, in his contacts with Patriarch Anthimus (535-536) of Constantinople, he set to work to unite the Oriental Church. Severus's fears were justified, for Church unity was impeded by the immediate opposition of the monks of Constantinople from the cloister of the Ever-Watchful (the so-called *akoimitoi*) whose activity was supported by Patriarch Ephraem of Antioch, the former military governor of Syria during the reign of Justin I, by Patriarch Peter of Jerusalem and Pope Agapetus. When he arrived in Constantinople, Pope Agapetus managed to get Patriarch Anthimus removed by promising Justinian I Church support for the campaign that Commander Belisarius was just beginning in Italy against the Ostrogoths. Emperor Justinian temporarily changed the Church course aimed at union, and the Council *Synodos Endymousa* of the new Patriarch of Constantinople, Mennas, consisting of 40 bishops, which was held from May to June 536, condemned the non-Chalcedonian leaders, that is, Anthimus of Constantinople, Patriarch Theodosius and ex-Patriarch Severus of Antioch. Thereafter Theodosius remained in the capital for some time under the continuing patronage of Empress Theodora, and Severus returned safely to Alexandria under the protection of the empress. Severus spent the rest of his life in one of the monasteries in the Egyptian desert. According to Assemani, on the evidence of Bar Hebraeus and John of Ephesus, he died there on February 28, 539.

Severus left behind him a rich literary heritage, a list of which takes up twelve pages (q. v. pp. 190-201) in *Josephi Simoni Assemani de syris monophysitis dissertatio* (Romae, MDCCXXX). This includes: 1) commentaries on the Old and New Testament Scriptures; 2) sermons and homilies of which there are approximately 125; 3) polemic essays; 4) canticles — up to 295; 5) letters. The complete collected works of Severus has not yet been published. Some of his works are published in the *Patrologia orientalis* (q. v. 1908, IV; 1911, VI; VII; 1912,

VIII; 1919, XII; 1920, XIV; 1922, X; 1929, XX; 1930, XXII; 1932, XXIII; 1933, XXV; 1949, XXVI). Severus's essays have been printed in other publications as well (*Corpus Scriptorum Christianorum Orientalium, Scriptores Syriaci, series quarta*, IV-VI, 1929-1938, VII, 1939; *Museon*, XI, 1927, *Oriens Christianus*, II, 1902).

The direct result of the activities of Patriarch Severus of Antioch was the spread and consolidation of the Ancient Oriental Churches; the founding of the Coptic Church (the national Church of Egypt) in 536, the establishment of the Syro-Jacobite Church through the efforts of Jacob Baradaeus, Bishop of Edessa (543-578); the mission of Metropolitan John of Ephesus among the heathens, and the consolidation of the national Church of Ethiopia under the protectorate of the Coptic Patriarch of Alexandria.

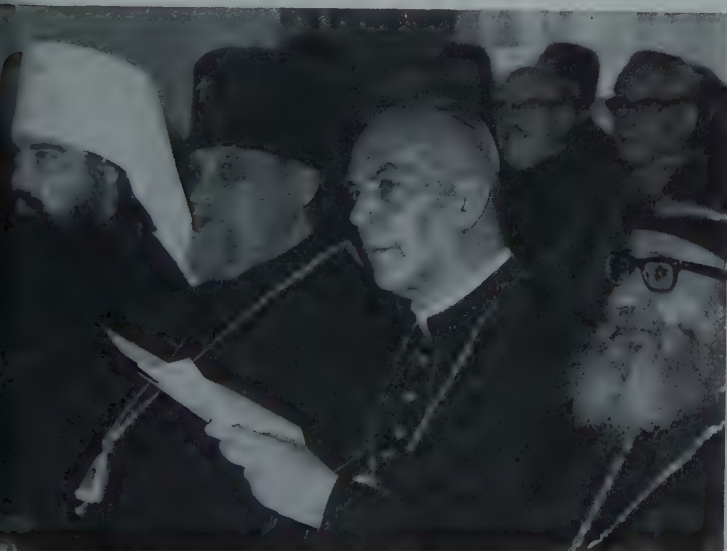
II. CHRISTOLOGY OF SEVERUS OF ANTIOCH

The dogmatic system of Severus of Antioch should be viewed in the light of a polemic confrontation of this famous writer and actual spokesman of the Christological views of contemporary Ancient Oriental Churches,¹ views which led to the development of Nestorianism into which the doctrine of the Council of Chalcedon in 451, erroneously included on the one hand Monophysitism, Eutychianism, and Apollinarianism, Eutychianism, Monophysitism and other phantasies, views which arose in the epoch of struggles for the purity of the doctrine of the Incarnation of the Son of God, on the other. In connection with the opening of an official dialogue between the Orthodox Autocephalous Churches and the Ancient Oriental Churches, it is important to stress what has been said by Prof. Joseph Lebon, the best known Syrian scholar in the West. According to him it is Severus who provided the oriental branch of the Eastern Church with a scientific Christology, expressed in exact formulations; he did this in "great works that have become official scientific documents and an arsenal of opposition against the Chalcedonian doctrine"². Although in the lifetime of Severus and after his death some n



Representatives of the Argentinian Ministry of Foreign Affairs and Cults — Dr. Alfredo Tomalli, Director General of the Department of the Cults, and Dr. Roman R. Bravo, Director of the Department of Non-Catholic Confessions, at an audience with His Holiness Patriarch Pimen at the Moscow Patriarchate, September 1, 1975. Left: Metropolitan Yuvenaliy of Tula and Belev; right: Archbishop Nikodim of Kharkov and Bogodukhov

See p. 8



At the celebrations to mark the 1650th anniversary of the First Ecumenical Council at Nicaea, July 20, 1975. Left to right: Metropolitan Filaret of Berlin and Central Europe, Archbishop Irinei of Vienna and Austria, Bishop Dr. Rudolf Graber of Regensburg [Roman Catholic Church], Bishop Gregorios of Cairo [Coptic Church]



His Holiness Patriarch Pimen with Metropolitan Serafim of Krutitsy and Kolomna and Archbishop Pitirim of Volokolamsk conducted festal services in Novodevichy Convent's Dormition Church on the eve of and the Feast of the Smolensk [Odigitria] Icon of the Mother of God, August 10, 1975. This day marks the 350th anniversary of the consecration of the Cathedral of the Smolensk Icon of the Mother of God, Novodevichy Convent.

Above: His Holiness Patriarch Pimen by the revered Smolensk icon of the Mother of God in the Dormition Church of the Novodevichy Convent, August 9, 1975.

Below: His Holiness Patriarch Pimen and his concelebrants during the polyelaos at the Night Vigil.



Chalcedonian communities had had internal disagreements and discords proceeding generally speaking, from an opposition to the Council of Chalcedon, from the point of view of Prof. Lebon "there is no need to study this form of Christology apart from the scholarly activity of Severus of Antioch".⁴ It is important to mention here also the point of view of Prof. V. V. Bolotov regarding the attitude of Severus to the Council of Chalcedon; although Severus rejected this Council that had become "a mark of controversy" for many centuries, he did it not because the Council in discussing the unity of the Godhead and manhood in Christ taught that He had two natures, but because the Fathers of the Council did not follow St. Cyril's doctrine and did not use the terminology of this great master of the Alexandrian school.⁵ Examining Severus as a polemist against Nestorian errors and actual Monophysitism, and acknowledging that none of the oriental opponents of the Council of Chalcedon "approached the Chalcedonian dogma in such a degree as this famous author",⁶ we, by deviating from formalism and taking the position of examining Severus's Christology in its essence, may be able to consider him as a spokesman for Eastern Orthodoxy although in the non-Chalcedonian form.

(To be continued)

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NOTES

¹ In saying this we do not mean to state that Severus of Antioch is recognized by all the Ancient Oriental Churches as a Father of the Church and his works as their *regula fidel*. The absolute authority for the whole family of the Ancient Oriental Churches is St. Cyril of Alexandria.

² "Phantasiastae" (dreamers) were called by Severus and by his followers the Julianists, the supporters of Julian of Halicarnassus, who taught the incorruptibility of Christ's body and the non-participation of Christ's flesh in sufferings, i. e.

they denied the actual reality of the Lord's human nature. The Synusians are real Monophysites who taught of the coalescence of the Divinity and humanity in Christ; they are also Eutychians.

³ "Das Konzil von Chalkedon. Geschichte und Gegenwart." Echter-Verlag, Würzburg, 1951. "La christologie du monophysisme syrien". Par Mgr. Joseph Lebon, Prof. ém à l'Université Catholique de Louvain. A Russian translation has been made in the Leningrad Theological Academy, from photostats presented by Father Paul Mayo, Rector of the Collegium Russicum in Rome in 1974. Citations from the original, p. 425.

⁴ Op. cit.

⁵ Prof. V. V. Bolotov. "Lectures on the History of the Early Church." Vol. IV, Petrograd, 1918, p. 337. V. V. Bolotov writes here: "He (Severus) anathematized the Council of Chalcedon not because the Council in discussing unity speaks of two natures—nobody has accused it of such senselessness, we, too, recognize two natures in Christ—a created one and an uncreated. The Council of Chalcedon had to be anathematized because it did not follow St. Cyril's doctrine, did not say: Christ *ek dyo physeon* which is "of two is one Christ"; it deviated from the expressions: *mia physis tou Theou Logou sesarkomene, enosis kat' hypostasis, synodos physike*. Thus, Severus regards the doctrine of the Council of Chalcedon in a milder way than other Monophysites, for example, Dioscorus. They considered the doctrine of *dyo physeis, ek dyo physeon* as completely erroneous, while Severus saw only its incompleteness, one sidedness, clumsy choice of dogmatic words, using the less successful ones instead of the most characteristic."

⁶ Op. cit.

NOTES

for M. S. Ivanov's article

¹ S. Trubetskoy. "Uchenie o Logose v ego istorii". Moscow, 1906, p. 266.

² In studies on the Divine Uncreated Triune Light, Orthodox theologians have shown the direct connection between the Tabor Light (Mt. 17. 2; Mk. 9. 2-3; Lk. 9. 29) and the light which appears in a Christian as a gift of God and as the result of ascetic feats performed by the New Testament man—Ed.

³ V. A. Zvegintsev, "Semasiologia". Moscow, 1962, p. 90.

⁴ Father Pavel Florensky. "Stolp i utverzhdienie istiny" (The Pillar and the Ground of Truth). Moscow, 1914, pp. 15-16.

⁵ Jean Daniélou. "Dieu et nous" (Typewritten translation from the French), p. 107.

⁶ "Thriskeutiki kai ethiki enkyklopaideia", (The Greek Religio-Ethical Encyclopaedia), T. II, Athens, 1962, pp. 48-49.

⁷ M. M. Margolin. "Vavilon, Ierusalim, Aleksandria". Petrograd, 1923, p. 52.

Metropolitan **Iosif** (Chernov) of Alma-Ata and Kazakhstan, one of the Russian Orthodox Church's oldest hierarchs, died on September 4, 1975 in Alma-Ata at 83.

Bishop **Platon** (Lobankov) of Voronezh and Lipetsk died on October 27, 1975 in Voronezh, at 47, after a protracted and severe illness.

BIBLICAL TERMINOLOGY

Language must not be viewed as a phenomenon outside of history and removed from the forms and laws of social development. Of course any language has internal, fundamental forms and laws; nevertheless one cannot negate the overwhelming influence of external, historical conditions on the development of language. This may be observed in any language, and it is also true of Hebrew. Hebrew is distinguished, however, by the fact that its development was primarily influenced by the religious life of the people of Israel, which was of paramount importance in social, state, and cultural life. Religion inspired all spheres of this people's activity. It also inspired their language. In contrast to the neighbouring peoples of Mesopotamia and Egypt, the language of biblical Israel remained simple and pastoral for a relatively long period of time. But its simplicity lay primarily in its external manifestations. Internally the language was rich and imbued with extraordinary spiritual power. So it was not by chance that Hebrew became the language of the Old Testament.

In order to trace the influence of Old Testament religious ideology on certain biblical concepts, we will discuss several prevalent Old Testament terms.

The word "holiness" (In Hebrew: *gādōš*) is apprehended by us as a synonym for perfection, moral purity, and has a purely moral connotation regardless of whether we speak of the holiness of God or of man. In Hebrew, this word (*gādōš*) has a broader significance when applied to God. Turning back to Old Testament history, we recall that when the Hebrews consecrated their firstborn or their property to God, they always either separated the sacrifice from their society or ceased to use it. The term "holy", "consecrated", here acquires the meaning of separation, isolation. The religious custom of consecration was also observed by other peoples. But while pagan peoples observed this as a magical

ritual, consecration in Israel gradually became imbued with sublime, spiritual inspiration insofar as this was possible for "carnal Israel". When Israel consecrated or isolated something for God, it had no magical goals. On the contrary this was its means for professing that God cannot be commanded, that He cannot be seen or even approached. If sacrifices are isolated and removed from the midst of the people. By such consecration, Israel professed the holiness of God in a primarily ontological sense: the Divine Being. It professed that God's nature was alien, incomprehensible, mysterious.

In Chapter 6 of 1 Samuel, there is a description of how the ark of the covenant was brought back from the Philistines. When the cart bearing the ark stopped in Beth-shemesh, the inhabitants began to gather about it with much curiosity and even, as Hebrew Scripture bears witness, *looked into the ark of the Lord*; as a result many of them were smitten by the Lord with a great slaughter. Lamenting this punishment and trying to comprehend the men of Beth-shemesh said: *Who is able to stand before this holy Lord God*. This is a telling answer. The people were well aware that they were struck down not because, as sinners, they dared to approach God's sacred object, but because they approached God familiarly without reverence or fear. Those who were punished had forgotten that they were approaching a Being of an utterly different nature, of another order, of an alien, mystical existence and that before *this holy Lord* nothing and no one could stand. If man gazes upon the Countenance of God he must die—this truth is common knowledge in the Old Testament. Its verbal expression should not be taken literally since Hebrew is most totally unsuited to the expression of abstract ideas. God Himself revealed this truth. And it was no sinner who received the revelation, but God's "friend", the great Prophet Moses

whom the Bible says: *And there arose not a prophet since in Israel like unto Moses, whom the Lord knew* (Dt. 34, 10). Let us turn to yet another biblical text, Chapter 6 of Isaiah. Here an epiphany witnessed by the author himself is described. The holy prophet sees *the Lord sitting upon a throne, high and lifted up, and his train filled the temple*. Around the throne fly fiery Seraphim who, covering their faces and trembling, cry out: *Holy, holy, holy is the Lord of hosts* (Hebrew: *Gādōš, gādōš, gādōš yehōwāh šebā'ōt*). What is the meaning of the Seraphim's doxology? It is perfectly obvious that the angels are not merely glorifying the moral purity of God. The ecphonesis *gādōš gādōš gādōš* glorifies the Divine Being Himself, the very nature of God as worshipped in the Trinity. The Thrice-Holy Divine Nature is in the highest degree incomprehensible, a mystery to the angels. Although God reveals Himself to the angelic world He remains God, transcendent, alien to the spiritual and, even more so, to the spiritual-material world. The angels cover their faces, in the figurative language of the Bible, when they experience the transcendence and mystery of God. Communion with God stirs holy trembling and reverence in them and the angels cry: *Holy, holy, holy is the Lord of hosts*.

In trembling and fear stands the holy Prophet Isaiah before the Lord: *Woe is me!* he cries, *I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts* (Is. 6. 5). Isaiah's fear, as that of any man who stands before God, is not merely alarm or an earthly, animal fear. Nor is it merely the fear of being punished for moral impurity. This is an experience and a feeling of an utterly different sort, although it is called "fear". The presence of God evokes trembling and reverence, fear before a Great and Infinite Mystery, before Otherness.

"In the concept of the Divine Being," writes S. Trubetskoy, "transcendence is just as vital as immanence, and it would be a mistake to conclude that the great Prophets of Israel limited themselves to an awareness of God's immediate presence in nature and in history; for they

were the ones to reveal His supranational and supernatural Being, His Holiness. God rules the world because He is above it."¹

Covering its face, the angelic world professes this highest, mystical Reality with the utterance: *Holy, holy, holy is the Lord of hosts*. Man cannot see the Thrice-Holy Countenance of the Godhead and survive, he cannot *stand before this holy Lord God*.

Holiness as an ontological attribute of the transcendent God is inseparable from the idea of God's glory. When we speak of "glory" (Hebrew: *kābōd*) we once again run into a conflict with its contemporary usage. We usually define glory as the expression of esteem and honour. But if we limit ourselves to this definition we will err in our explanation of certain biblical passages. What does honour have to do with the words of the Apostle Paul: *There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory* (1 Cor. 15. 40-41)?

If Holy Scripture does not use the term "earthly" in its everyday sense to express purely earthly concepts, it is even less likely to reduce the term "glory" to earthly notions when speaking of God. With regard to God, the word "radiance" may also function as a synonym for "glory". But the ideas, sensations and experiences connected in this case with the word "radiance" are once again very distant from our worldly ideas and sensations. When the authors of the Holy Books speak of the radiance of the Godhead, of God's glory, they are not referring to radiance that is visible. We find confirmation of this repeatedly in the Holy Scriptures. One has only to recall the miraculous vision of God's glory at the opening of Solomon's temple: *And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness* (1 Kgs. 8.

10-12). The presence of God's glory in *thick darkness* seems like a paradox when we view it in the light of our ordinary notion of radiance. But all things about God are extraordinary. He dwells in another light *which no man can approach unto* (I Tim. 6. 16). Naturally here the talk is of the spiritual effect of that light.

God's radiance is not simply the aureole of the transcendent God, it is worldwide radiance, a cosmic light that bears witness to the omnipotence and omnipresence of God. Everything that God touches reflects His glory, His radiance. God's creation is also the image of His glory. Sometimes God's glory is reflected in His creations in a particular, even visible way. One recalls the radiance of Moses' face after communing with God on Mt. Sinai, God's glory in the Tabernacle and the Temple of Jerusalem. God singles out everything that is holy. The radiance of Divine Glory illuminated man subsequently to an even greater degree through the New Testament. The source of that glory was the God-Man, the Saviour of the World.²

If the term "holiness" speaks of God's transcendence, then the biblical *kābōd* (glory) bears witness to His immanence. These divine attributes are inseparable. The song of the Seraphim: *Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory*, impresses the image of the transcendent-immanent God upon us.

Our examination of these two terms confirms the well-known fact that many words of different languages which are identical in meaning are not absolutely equivalent and their significances will never completely coincide. "This means that in such cases we are not dealing with 'pure' ideas which freely circulate among all languages," writes a Soviet linguist.³ There are no "pure" ideas, isolated from the life of nations and from historical reality and there can be none. An idea is not a standard that can be freely transferred from language to language in order to attain an equivalent meaning or translation. The life and history of each people always have distinctive features which, in turn, are introduced into their language.

One of the most widespread terms is the Hebrew *'ēmet* (truth). Let us first

trace the etymology of the word *istina* (truth) in Russian. Father Pavel Florensky believes that this word is derived from the verb *yest'* (to be).⁴ *Istina* that which is, which exists, which is absolutely real. In this word in Russian the ontological element is singled out. *Istina* itself, as it were, bears witness to its existence and does not require cognizance on the part of another object.

In Greek, *alētheia* means truth. This word consists of two parts, a negative particle *a* and *tētheia* from the verb *atē* or *lēthō* which means: to pass, to disappear, to forget. Thus the word itself expresses the concept of truth—something that is not consigned to oblivion but retained visually and in the memory, something that is clearly outlined in the human mind. The Greek *alētheia* above all, expresses the obviousness of truth to the intellect.

Returning to the Russian word *istina* we note that the contemporary meaning of this word does not completely correspond to its etymological content and that we often demand that truth be obviously rational.

Now let us go back to the Hebrew *'ēmet* which is of primary concern to us here. The word *'ēmet* is derived from the root *'āman* which means: to fortify, to support, to be firm, steadfast, loyal, to rely on someone. In its biblical context, the root means support both physical and moral. The words *'omēnā* (support, pillar, column) and *'omēnā* (governess, nanny), for example, are derived from this root. The latter word expresses both the protection which the nanny affords the child and the moral foundation upon which the child's future life is beginning to be built. The Hebrew *'āmōn* (builder, artist) also derives from this root.

The root *'āman* is also used to describe a man who can be trusted whose words and promises are binding and immutable.

So the very word *'ēmet* implies firmness, strength, steadfastness, security and is also translated as truth.

The etymology of the word shows that the idea of truth has a special meaning in the Old Testament. There is no reference to obvious rationality. The biblical idea of truth is based not on reason, but on faith and trust. Often such a basis

for truth is considered to be too obscure for it purportedly does not lead the man who seeks the truth to reality. But only faith can attain the highest reality; the intellect can never stop and rest content with its strivings. Obvious rationality occurs primarily in the physical world. For the intellect the human world is hard to apprehend. With regard to God, reason reveals its impotence to the highest degree. Sometimes this impotence goes unnoticed and the boundaries established for reason are impertinently overstepped: man tries to penetrate the mystery of the Godhead and to take possession of Divine Truth. But such audacity has always had lamentable results. Aware of the limits of human reason, God Himself makes revelations to man about Himself. Since the Revelation comes from God and is God's testimony about Himself, it carries the highest guarantee of truthfulness. God is a faithful and true Witness, say the Scriptures. His word is likewise true and reliable; one can safely rely upon it; one can trust God. God and His Revelation are the firmament, the pillar, the rock and, it follows, the Truth. While human relations are also often based on evidence, human testimony is not always reliable: *Put not your trust in princes, nor in the son of man, in whom there is no help* (Ps. 146. 3). *They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever* (Ps. 125. 1). The Old Testament concept of truth is particularly aptly reflected in the words of a French theologian who believes that "truth is opposed not to delusion, but to deception".⁵

Now the difference in the notion of truth in various languages can be clearly seen, and it is substantial. Father Pavel Florensky, who also compared the etymology of this word in Hebrew, Greek, Latin and Russian, came to the following conclusion: "The Russian *istina* and the Hebrew *'emet* are primarily concerned with the *divine content* of truth, whereas the Greek *alētheia* and the Latin *veritas* express its human form"⁴ (*op. cit.*, p. 22). The Greek Religio-Ethical Encyclopaedia, in defining the word *alētheia* also compares it with the Hebrew *'emet*, with the following observation: "In the Old Testament,

truth is not simply the object of the mind but of will and action."⁶

The different meanings of "truth" show us that in the theological study of the Old Testament, this word should be comprehended in its biblical context although its biblical content does not demand that truth be obvious to the intellect. Such a condition has no place here because the Higher Truth of God's people on which it relied and which was its rock and firmament, and in whose light it strove to build its life, could not be analyzed by human reason and was not always authentic for reason.

We must also dwell on the word "spirit" (Hebrew: *ruah*). This word has many meanings in the Bible. In everyday usage it means "a puff of wind", "a wind", "breath". When we speak of the "spirit of life" we mean the force present in each living creature. The spirit gives life to both the human and animal souls. Man's spirit may experience various conditions—confusion, despondency, sorrow, joy. The cause of these conditions is ascribed in the Bible to some action of the spirit. "The spirit of error", "the spirit of envy", "the spirit of whoredom", "the spirit of wickedness", and so on, "attack" or "overcome" man. At this time we are most concerned with the biblical expression "the Spirit of God". In the Bible, when the Spirit of God is mentioned its remarkable power and might is always stressed. This power secures the Heavenly Host and animates the cosmic first-matter. The Spirit of God rules tribes and peoples. It creates and renews the face of the earth. Should It recede, then everything returns to "dust". The Spirit of God is often counterposed to the minor power and insignificant plans of man. It puts the power of weapons, chariots and cavalry to shame; nothing and no one can stand against It. God's Spirit abides in the people of Israel. Its strength overshadows priests, judges, kings and prophets. Those elected by the Spirit recognize Its voice immediately, Its Divine Impulse. It is true that there are false prophets among the people who claim to speak in the name of Yahweh, inspired by the Spirit. Such pronouncements were a great temptation for the Chosen People. One needed to be very astute and have the gift of discerning spirits. But

the true preachers of the Spirit knew no such temptation. Although some of them rejected the highest calling, they all, without exception, realized and felt the power of God's Spirit which overshadowed them. In messianic texts the action and manifestations of the Divine Spirit's power are described. In all its plenitude this power rests on the Messiah and in New Testament times it can enspirit *all flesh*.

All evidence in the Bible stresses the extraordinary might of God's Spirit, its stormy breath. In the Old Testament we shall not find it as a light breeze that expresses the idea of refined matter for the Greeks and that later functioned as an image for nonmaterial phenomena. For Israel the idea of the Spirit is the might and power of God and not His nonmaterial nature. This power comes from Yahweh, but it is particularly important that it is never identified with Yahweh. The Old Testament idea is far from the Revelation of God as Spirit (cf. Jn. 4. 24). It is also far from the recognition of the Trihypostases of the One God. Finally, in the Bible the Spirit of God is never referred to as simply "the Spirit", or "Ghost", for the Hebrew word *ruah* has a wide range of meaning. Apart from the designation "the Spirit of God" one also finds the designation "Holy Ghost—although this occurs far less frequently.

The Hebrew term *hesed* is also very interesting. It was translated into Greek as *kharis* which means "beauty", "gratitude", "favour", "gift", and also "grace". For us the term *hesed* has the following meanings "mercy", "generosity", "sympathy", "charity". With regard to God *hesed* is usually translated as "mercy" or "charity". But if we trace the use of this term throughout the Old Testament and particularly in the prophetic Books, we discover that *hesed* has a more profound content. In certain instances it cannot be translated as "mercy" or "charity". For example: *Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness...* (Jer. 2. 2). The phrase *the kindness of thy youth* corresponds to the Hebrew *hesed ne'urayikh*. In the Russian Synodal translation *hesed* is translated as friendship. In the Vienna edition of

the Bible Society the word *hesed* translated as "piety". In the English Bible the word "kindness" is used. True, in the 70th translation, we once again find the word *kharis* translated into Slavonic as "mercy" (*milost'*). But the phrase "the mercy of thy youth" is imprecise if one does not say more. Many translators noticed this and did not translate *hesed* in the traditional way as "mercy", but they did not agree on any one translation of the word. The difficulties confronted by the translator are understandable. It is almost impossible to adequately express the Hebrew conception of *hesed*, particularly as employed in later biblical times, in other languages. *Hesed* is not only mercy, but kindness, pity, goodness, love, and tenderness; the word does not only express the external act of mercy or forgiveness so much as an inner, elevated feeling. The outer action is most often expressed in Hebrew by other words. When speaking of forgiveness of sinners or of the victor's mercy or when asking someone to take pity on another person, the Bible usually employs words derived from the roots *hānan* and *rāham*. Here Verse 6 of Psalm 25 is telling. The verse contains the following Hebrew phrase: *Zekhoz rahāmeykhā yehōwāh wahāsdeykhā*. Here the words *hesed* and *rāham* stand side by side. If we translated each of these as "mercy" we would come out with this phrase: *Remember, "O Lord thy mercies and thy mercies..."* To avoid this sort of repetition, *rahameykhā* was translated into Russian as "Thy munificence" (*shchedroty Tvoi*), although as we have already said *rahēm* means "mercy", "charity", and not "munificence". In such places, the need for an adequate equivalent to *hesed* is clear. But we have no adequate conception of this term and are therefore obliged to translate *hesed* as "mercy" (*milost'*).

The word *hesed* like many other Hebrew words has its own history. Initially it expressed the external act of forgiveness rather than an inner feeling. It was an earthly, concrete idea which had an element of inequity. But with time, the idea became loftier and inspired. *Hesed* even began to express a divine attribute. In other languages, the development and formation of this term was not taken into account. This gives rise

the aforementioned difficulties and misunderstandings. In this connection, an Old Testament scholar, makes a particularly apt comment on the history of the development of human language: "Our language is too poor to express the new ideas and emotions which appeared as man's thought reached the highest step of development, as his thought penetrated into the essence of things and spiritual life grew richer and more subtle; it was necessary to epitomize, animate and symbolize the old words which expressed simpler, concrete ideas, and more primitive feelings." ⁷

This may give rise to some perplexity, however. It is common knowledge that over a long period Hebrew underwent no significant changes. If we compare the language of the Genesis, the first book of the Old Testament, to that of the Book of Malachi which we might say seals the Old Testament canonical writings, we will not notice that thousands of years have passed between the writing of the books. The same is true not only of Hebrew but of all Semitic languages. There is a reason for the stability and inertness of these languages. Semitic languages have come down to us in written documents; they are literary and official languages. The divinely inspired writers and the compilers of chronicles, legislative codes, state acts and other business documents, the priests and the scribes who made up and copied religious hymns, myths, epos, and legends were not merely literate men, writers and scholars; they were all trained not only to write, but to write traditionally according to the forms and established literary images fixed and retained through the centuries. The orthography also remained almost unchanged. Linguists have long been aware of such a phenomenon. Newly discovered texts from the most ancient times confirm it. But it is primarily in their external form that we observe such inertness in Semitic languages in general and Hebrew in particular. The conventions did not subordinate the spirit of the language and did not fetter it in rigid forms. The language of the Bible, and in particular the language of the poetic passages and the prophetic Books, bears witness to this. While observing tradi-

tional conventions and devices, with time it became inspired and dynamic. This had its effect on biblical terminology. The terminology of the Bible, without increasing in quantity, took on an increased inner, semantic capacity. This can be observed in any language. But among different languages, as we have already noted, the capacity of one term or concept is generally not equivalent, for in each language a given concept develops in its own particular way.

The semantic variance between identical concepts in different languages is connected with the quantitative variance in the lexicon of languages. This is particularly noticeable when one compares ancient and modern languages. While this is strictly an external manifestation, it reveals profound internal differences in languages. It is sufficient to recall how often a translation distorts the original text, how frequently dictionaries are found wanting if one is to give even an adequate translation of a foreign text.

The word *hesed* (mercy) gives a good example of this. The phrase "the merciful love of Yahweh" is sometimes used as an adequate concept of the enspirited content of this word. The divine attribute expressed by the term *hesed* contains a creative, life-giving principle. God does not simply forgive a sinner through His great mercy but regenerates him, makes him a righteous man. Furthermore, He Himself meets the sinner halfway without waiting for the latter to approach Him. In the light of this life-giving Old Testament principle *hesed* (mercy) becomes enspirited and gradually elevated to the New Testament *kharis* (grace). In the New Testament these concepts are identical. So the word "grace" is always rendered by the word *hesed* when translating the New Testament into Hebrew.

At this time we cannot continue our discussion of biblical terminology. But we have touched on enough examples to illustrate the interrelationship of form and content in the language of Holy Scripture.

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(For notes see p. 73)

THE OLD BELIEVERS' 1975 CHURCH CALENDAR (80 pp.)

The Old Believers' 1975 church calendar, published by the Supreme Council of Old Believers in the Lithuanian Soviet Socialist Republic, the Grebenshchikovskaya Old Believers Community in Riga and the Transfiguration and Pomor communities in Moscow, has now appeared. The 1975 issue is dedicated to the 300th anniversary of the death of F. P. Morozova and the 400th anniversary of Pyotr Mstislavets's publication of the Gospel in Vilnius.

An article devoted to the memory of the Boyarynya Feodosia Prokopyevna Morozova (the nun Feodora), née Sokovnina, (1632- 2 (12)/XI 1675), a prominent figure at the start of the Old Believers movement and the faithful ally of Archpriest Avvakum, is printed at the beginning of the calendar, after the Paschalia for the Old Orthodox Church (Old Style) for 1975-84 and the General Instructions for 1975. The article relates the life, trials and death of F. P. Morozova, her sister Princess Evdokia Urusova and their friend Maria Gerasimovna Danilova, the wife of Akinfei Ivanovich Danilov, a colonel of the Streltsy.

Pyotr Mstislavets's Gospel is recalled in the "Notable Dates" for March (each month in the menology is accompanied by a section headed "Notable Dates" which reminds one of various prominent events in the life of the Russian Church and State, and in the history of the Old Believers movement). The Gospel, known in the history of printing as "Pyotr Mstislavets's Gospel", was printed in Vilnius, which was then in the united state of Poland-Lithuania, on March 30, 1575. His large-format Gospel is produced in big, clear and attractive print with artistically designed capitals, and set the standard for many later Altar Gospels. Mstislavets's Gospel is also remarkable for its engravings, which recall Old Russian illuminated manuscripts.

Other "Notable Dates" that are of particular interest include information on the life and activities of St. Prince Andrei Bogolyubsky in connection with the 800th anniversary of his martyrdom (June 28, 1175) and material on the dialogue (disputation on the faith) in Moscow between Ivan IV and the Protestant-inclined Ivan Rokita, a member of the mission sent by King Sigismund August of Poland which arrived in Moscow for truce talks. In the person of Ivan IV, Rokita encountered a worthy champion of Orthodoxy. In his polemics against Rokita, the tsar displayed great erudition and a first-rate knowledge of Holy Scripture. In February's "Notable Dates" there is a brief account of the history of the "Big Catechism". Originally called the "Oglashenie", the book was compiled by Father Lavrentiy Zizany, a teacher at the Vilnius school of the Brotherhood of the Holy Spirit. A man of great learning, Lavrentiy Zizany was invited to Moscow, and his work was translated into Church Slavonic. After the translation had been examined by His Holiness Patriarch Filaret and suitably emended in a number of places, the book was printed in Mos-

cow in 1627. It is still popular among Old Believers. In 1649 the "Small Catechism" was printed.

The "Notable Dates" for January mention the history of the parish in the village of Gabo Grady near Augustow (Poland). The village was founded by Old Believers who had previously lived near the town of Kalvariya. In March 1941, a large number of Old Believers were evacuated from Augustow to Lithuania. At the beginning of 1943, the people who had stayed behind were deported by the Germans to do forced labour in Königsberg; their houses and the prayerhouse were demolished. The inhabitants of the Old Believers settlements in Augustow woods supported the partisans, joined partisan groups themselves. After the war some of the Old Believers returned to their village and built a new prayerhouse in 1946. September notes record the 200th anniversary of the death of the parish rector in the village of Baltruksi near the town of Alykšty in Kurland (now Ilūkste in the Latvian Soviet Socialist Republic), Afanasiy Terentyevich. In 1677 his son, the priest Terenty, left Moscow and "settled in the village of Liginishki near the River Dvina in the Duchy of Kurland". In 1699 Father Terenty gave his blessing to his son Afanasiy and put him in charge of the Old Believers community in Baltruksi. Under Afanasiy Terentyevich an Old Believers prayerhouse was built in 1710 in the village of Pušča near Krevne, Lithuania (in 1819 the building was transferred to the village of Bobriški). The notes for October record that 63 years had passed since the death of L. F. Pichugin (†9/X/1912), a well-known personage among the Old Believers, who chaired the First All-Russia Council of Old Believers Christians, convened on May 1-12, 1909. A note recalled is the consecration, on October 1, 1910, of the new Old Believers Church of the Protecting Veil in Vilnius, which was built to replace the former wooden structure. On July 14, 1911, the Council of the Old Believers Pomor Church was convened in this edifice.

The menology is given in both Old and New styles. The names of saints and geographical names are written in their Russian form, thus continuing the manuscript tradition. The menology is followed by the Rules for services on Sundays and feast days in 1975. After the Rules the calendar contains a number of prayers. Next comes a list of special dates and a necrology.

There is an account of the life and work of Lavrentiy Silant'yevich Mikhailov, Chairman of the Grebenshchikovskaya Old Believers Community in Riga, who was 60 on August 23 (10), 1974. The point is made that he maintains good Christian relations with members of the Russian Patriarchal Church.

Another note is devoted to the 70th birthday of Georgiy Ivanovich Deryugin, Chairman of the Moscow Pomor Old Believers Community.

The calendar concludes with a description of the work of the Council of the Old Believers Pomor Church convened in Vilnius in 1974. The Council's work and decisions see Journal No. 11, 1974, pp. 56-57, 80).



Doctoral degree honoris causa was conferred by the St. Clement of Okhrid Theological Academy in Sofia on Metropolitan Nikodim of Leningrad and Novgorod, April 14, 1975 (see JMP, No. 7, 1975, p. 21). Left — top down: The academy's rector, Bishop Ioann of Dragovishtitsa, presenting the diploma and the doctoral cross to Metropolitan Nikodim; His Holiness Patriarch Maksim of Bulgaria congratulating Metropolitan Nikodim of Leningrad and Novgorod; in the academy's convocation hall.

Right below: CPC Working Committee in session in Sofia, April 10 to 14, 1975, the session's presidium; bottom: Metropolitan Nikodim of Leningrad and Novgorod, CPC President, delivering a closing address (see JMP, No. 6, 1975, pp. 33-35).



